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“SHALL WE GIVE, OR SHALL WE NOT GIVE?”

With limited means of liberality it is right and proper, nay, it is a duty, to discriminate between different applications for our bounty, and out of many, when we cannot patronize all, to select some. “Shall we give, or shall we not give?” I find no fault with the hesitancy which this question supposes. If honestly proposed, it implies thought, conscience, benevolence. If the answer, “You would better give,” is satisfactory, such inquirers will give. If it is not satisfactory, they will not give; and in not giving may be doing right.

When an appeal is made to our generosity, there is also, if it is rightly made, an appeal to our private judgment. When told that to give to a certain object is our duty, we must judge for ourselves, and not others for us, *whether* we ought to give, *what* we ought to give, *to whom* and *to what* we ought to give, and *when* we ought to give. On this subject, as on all others, we should endeavor to obtain a scriptural and intelligent conviction of our duty, and then act upon that conviction. We should not be liberal, merely because others are liberal; nor stinted because others are stinted. But in view of our circumstances, and of the claims of other objects; in view of the necessity and excellence of the cause for which our aid is solicited, and of the great good which our example may accomplish, for a good object, we should act, and put forth a helping hand; or, if it be not in our judgment deserved, we should withhold our hand.

I am willing, nay, desirous, that the claims of Foreign Missions may be judged by the principles and rules which I have here laid down. Are Foreign Missions good and noble in their aim? are they practicable? are they scriptural as to their objects and means? are they wisely and honestly conducted? If they will not bear the light of these inquiries, nor stand these tests, then refuse your aid. If they will,—stand by and sustain them. And I would have these inquiries strictly and fully carried out. They will give a steadiness and a uniformity and a persistency to our support, which ignorant, impulsive, sympathetic partiality never gives. A charity of mere feeling is profuse this year and parsimonious the next. A blind, impulsive generosity gives more than it ought under the power of sympathy; the sympathy and the impulse gone, it gives nothing. Whereas an open-eyed charity, seeing what it does and what it can accomplish, gives its fair measure now, and will not be lacking but ready, when again called upon, to present its offerings with a wise and liberal hand. What, then, are the claims of Foreign Missions? “Shall we give, or shall we not give?”

I. Is the attempt to convert the heathen humane, pious, obligatory, practicable, and of sufficient necessity and importance to justify the calls which are made on Christian liberality?

It seems to me strange, that any one who believes the Old and New Testament to be a revelation from God, can for a moment doubt that it is his duty, as he has opportunity, to extend and propagate directly and indirectly the truths of this revelation. They who have felt its conscience-rousing, sanctifying, peace-giving and soul-comforting truths, cannot but desire that others should know and feel them, the near and the far off, the dwellers around us and the dwellers in the uttermost parts of the earth. This feeling of desire to give the word of God and the Christian ministry to others, has always existed, from the primitive ages down to the present period. Before the age of societies there was the age of individual effort; when pious men, counting not their lives dear to them, went among the Gentiles, preaching the unsearchable riches of Christ.

Nor is there any thing necessarily visionary in these efforts. They are practicable, and have been successful. The truths employed are suited to man's character and to man's condition, wherever he may be found. Hence the Apostle said, "I am not ashamed to preach the gospel at Rome also,"—heathen Rome,—“for it is the power of God unto salvation, to every one that believeth.”

Imbued with this spirit, the first Christians at a very early period of the Christian era, went over to Britain and Wales and preached to the ancient Celts and Saxons, a race as rough and savage and uncivilized as any of the Indian tribes who wander through the forests of North America. And yet the gospel was received by them; it enlightened their dark minds, it subdued their lowest vices, it softened their ferocious tempers, it changed their social habits, it refined their personal manners, it has made them what they and their posterity are,—the glory of the human race. Such are the elevating effects of the gospel wherever it is preached and received at the present day.

I need not say, these truths are designed and adapted to enlarge and correct men's views of God, and of their relations and duties to one another; nor, that they are no less adapted to raise and purify and transform man's character. They not only enlighten his darkness, but change the tiger to a lamb, the vulture to a dove; they bring the animal man into subjection, and place reason and conscience in authority; and while the tempers are attuned to gentleness and forbearance and sweetness and calmness, the mind has serenity and peace within, and is led forward to the high anticipations of heaven. It is supported and tranquilized under the ills of this life by the hopes of a better. Nay, it is calmed amid the agitations which others feel, by the assurances of the guidance of a wisdom that is infinite, the support of a power that is omnipotent, and the superintendence of a goodness that is immeasurable and unceasing.

II. But although the object is practicable and good, is not the distance a sufficient reason for our doing nothing,—especially when there are nearer objects of charity at home,—and where there is so much around us which needs to be done? Shall we give to a foreign object, when home objects most touchingly appeal to our sympathies and imperatively claim our help and attention? “Shall we give, or shall we not give?” To these inquiries I would reply:—

If giving to objects abroad, took from us the power and the means of giving to objects at home, then stay your hands; for it is a law both of nature and of grace, that charity begin at home. But if you can both be compassionate at home and raise the degraded and down-fallen abroad, and if giving to one dis-



poses you to be more charitable to the other, then there is not so much cause for demur. Now I suppose it to be an indisputable fact, that the Christians who have taken the liveliest and most constant interest in the physical comfort, the mental improvement, the moral elevation and the religious character of the poor and the destitute in their own country, have been the men who have felt most deeply for the deplorable condition of the heathen, and contributed most liberally for their enlightenment and salvation.

By a law of our nature, he who tenderly and religiously sympathizes in one good object is likely to sympathize in another. An act of kindness is the rod that touches the rock of the heart, and the waters of sympathy gush out and run in full and copious streams; branching out and fertilizing the parched plains in different and opposite directions. This has been the case in regard to missions. Show me a man who patronizes ministerial education, the distribution of tracts, home missions, and I will show you one who patronizes foreign missions. My reading and my personal knowledge in Europe and America, are verifications of the fact. The men who originated foreign missions and stirred up the public mind to their support, originated home missions; and the men who did nothing for foreign missions, cared nothing for the poor and vicious and ignorant at home. I have known the leading men of England and Scotland, either personally or by reputation, of all denominations for the last fifty years; as I have also known others for more than forty years in this country; and I scarcely know a solitary man who has set in motion, or been an active coadjutor with others in promoting home missions, that was not equally the friend and supporter of foreign missions; and I do not know a man of any reputation or eminence, either in Great Britain or the United States, devoted to foreign missions, who has not been among the founders, prime movers or supporters of domestic missions. I never knew a warm friend of foreign missions who was a cold friend of home missions; nor have I ever known a man who cared much for home missions, or did much for them, who was indifferent to foreign missions. In truth, there is not a Home Mission Society either in Great Britain or the United States among all the evangelical denominations of which I have any knowledge, that was not formed and that is not supported by the founders and supporters of foreign missions. The truth is;—the one ought to be done,—the other ought not to be undone. This is the doctrine of Christ. He commanded his apostles and first ministers to teach all nations, "beginning at Jerusalem." This is the true order; *begin* at home, but so far as we can, let us with the saving truths of the gospel encircle the world.

But is there any command,—is it the will of Christ, clearly revealed, that we should make *any sacrifices* to make known the gospel to the heathen? It seems to me there is.

"Go preach the gospel to every creature,"—"Go teach all nations." But to accomplish this, they who go, need to be sustained by their brethren. They cannot cross the wide seas, they cannot devote themselves to the mental and religious instruction of the heathen, unless their wants are provided for. This; in the distribution of duties and of labors, seems to devolve on those who remain at home. They cannot go a warfare at their own charge. If, therefore, the heathen are to be converted, we must fulfil our part, we who remain at home. Here is a reason why Christians should give, and give liberally, though it *cost* something.

III. But cannot the heathen be left to the mercy of God? He will not condemn them for an ignorance they cannot help. Where little is given, little is

required; and it will add to their accountability, to be more enlightened. Shall we give, or shall we not give?

It is a blessed truth that God is merciful and that he will not condemn men for an ignorance they cannot help. But, then, it is a glorious part of his mercy, that he has given a revelation of his will, that he has given his law, told us what to do and what to avoid, and that he has given his gospel to teach us how we may lay hold on his goodness and be saved. And a part of his mercy to the heathen is, not to save them in their low vices and their sins, but in making it the duty of Christians to take his revelation to the heathen, and to turn them, instrumentally, from the power of Satan unto God.

God's great mercy to the heathen is, in making it the duty of Christians to go among them and preach the gospel to them, and in disposing and inclining them to do so. God is merciful to the heathen, not in conniving at their sins and allowing them to live in the lowest vices, and then making them eternally happy; but he is merciful to the heathen in calling upon us to pity them, to take to them those truths which will enlighten, purify, elevate and comfort them; and which will open to them, while it prepares them through your instrumentality for it, a blessed and holy immortality. Here, then, will we give, or will we not give?

IV. But is not the money misappropriated? Is it not spent on men at home, and arrested in its destination? These are proper questions; but if others know not the men, or believe not their professions, I believe that the Boards of the different religious sects, many of the members of whom, of all denominations, I know, are pious, pure, benevolently minded men, anxious to do good; and that many of the managers expend for this object, some hundreds, and others thousands of dollars every year from their own personal funds. For many years, in the early history of our own missions, the duties of treasurer and secretary were performed gratuitously; until the labor to be performed required all the time and thoughts and efforts of a few executive officers. And I am sure that in regard to our own officers of the Missionary Union a most rigid and strict regard to economy has been observed. Not a dollar has been expended that could well be avoided. Few secretaries or treasurers in any other institution, in which talents and integrity were requisite, have labored for so small a recompense. It has not been, I believe, the pecuniary recompense, but a sense of duty and a desire to coöperate in extending Christianity among the heathen, that has influenced many of the men who receive recompense for their labors. But they give all their time to the work, and must be sustained.

I will not say whether the 99 missionaries with their 144 assistant preachers, having the oversight of 108 churches, 10,000 church members, and, perhaps, 2,000 scholars, are sumptuously supported. They never have received the support which I would have voted them. They are praying, self-denying, laborious, self-sacrificing men; fainting sometimes, and discouraged, that Christian people do not feel a deeper interest in the objects to which they have consecrated their time, talents, bodies, souls and spirits. God has blessed them, and is blessing them. But they need our pecuniary assistance. "Shall we give, or shall we not give?"

D. S.



## American Baptist Missionary Union.

CHINA.—Letter of Dr. Macgowan, dated at Ningpo, Nov. 1, 1847.

The first part of the following letter gives some interesting notices of Puto and Chusan, islands in the neighborhood of Ningpo, which were visited last year by Dr. Macgowan and family for the benefit of Mrs. M.'s health.

The arrival of br. and sr. Lord was providential and most unexpected. In addition to the depressing cares and painful responsibilities inseparably connected with the position of a solitary missionary at a new station, there was also at that time much cause for solicitude owing to the dangerous state of Mrs. M.'s health. By the time br. Lord had been a month at Ningpo, her health had so far improved as to permit the trial of change of air for recovery, which I was enabled now to make without detriment to the mission. A whole month was accordingly spent on board a boat, cruising amongst the islands of the Chusan group, and at the mouth of the river off Chinhai, with the exception of the Sabbath, which was spent at Ningpo.

Puto island—Priests—Historical legend—Decay.

We were nearly a week at Puto, or as it is called by foreigners, The Worshipping Island. On my previous visit, more than three years ago, I was obliged to remain a silent spectator of scenes painful to every Christian heart, and to content myself with the distribution of a number of tracts. These tracts, I found upon inquiry, had been carefully laid by unread. On this occasion I was so happy as to be able to converse with the priests, their attendants and the visitors from various parts of the main land. With few exceptions the priests are the most ignorant people in China. Men seldom enter the priesthood; but poor parents who cannot support their boys send them to monasteries, where they are supported in absolute idleness for several years, until such time as they are admitted to orders. The mental powers are gradually stultified by inactivity and gormandizing and meditating on Budha. These poor men being for the

most part in a state closely allied to idiocy, cannot be addressed with any reasonable hope of success. Some of the priests, however, are men who have experienced desires of the soul which neither nature, reason, literature, nor worldly success of any kind could satisfy, and who sought that rest for their wearied minds which Buddhism proffers to its votaries—namely, annihilation, a consummation to be obtained after a life spent in the practice of rigid austerities.

There are several of this interesting class at Puto. The one with whom I had most intercourse, had immured himself in a small room for eighteen months, which was one half the period which his vow required; the object in this instance being to procure funds for repairing the dilapidated temple of some adjacent goddess, whose name I now forget. Those who would share in the merit of the anchorite, must subscribe for the proposed repairs; and should the required sum be made up at any time before the expiration of the three years, he quits his cell and is once more at liberty. This man never affected to work; his beard and nails were of several years' growth; the latter were longer than his fingers, and like the claws of an enormous bird. Though filthy in the extreme, there was something in his appearance which awakened a strong interest in his favor; his melancholy and pensive features beamed with intelligence and benevolence. He could not take it kindly when told that all he had undergone and all his contemplated sufferings would not atone for a single sin; nevertheless he listened with apparent attention to much that was said concerning the gospel, and assured me that soon after his release he would visit me at Ningpo. When we last visited him, he thrust his head, shoulders and arms out of the hole in his door, that he might approach nearer. He seemed happy when visited, as he was thereby relieved for a time from his prostrations before the idol.

There was another priest with whom I had frequent interviews, who was a victim of the bane of China. He placed himself under my care for relief from the habit of opium smoking, and complied with the rule which re-

quires in the first place the delivery of the pipe. On quitting the island he had abstained six days from the stimulant, which before he had deemed necessary for his existence; and the severe ailments which followed its discontinuance were almost entirely relieved. He attended religious service on board our boat, listened attentively to our expositions of the Bible, and expressed his intention of following me very soon. Unhappily, however, some days after my departure he came in a state of intoxication to the boat of another missionary and demanded a passage to Chusan; which was very properly refused him, as he would have proved a dangerous passenger. Since that time, I have heard nothing of him; it is to be presumed that he has another pipe.

Some of the priests were disposed to be rude, and sought opportunities to excite a laugh at the expense of foreigners. To one of these I put the question, "Have you a family?" With undisguised indignation he exclaimed, "Oh me to veh—No!" (*Oh me to veh* is an unmeaning ejaculation to Buddha, which precedes almost every sentence uttered by the devout, and is to be found written at almost every turn on the island.) "Are you married?" "Oh me to veh—No!" "Were your parents married?" "To be sure they were!" "That is very strange; here is a Chinaman who is wiser and better than his parents!" He seemed as much amused at the dilemma in which he found himself, as were the bystanders.

Early one morning I visited a monastery of difficult access on a rock whose base is lashed by the waves of the misnamed Pacific; its position was singularly beautiful in a cove of graceful bamboos, and so retired that its quiet is only interrupted by the doleful sound of the anchorites in their worship. From an eminence near by, a view is afforded of the great waste of waters which divides us from our Orient region America, equal in grandeur to any maritime prospect I have ever seen.

The monks of this establishment base their reputation for sanctity mainly on their abstinence from the most grateful of all beverages—tea; but then the water is so excellent at Puto that nothing is lost by the change. A quantity of very good green tea is produced on this island, which brings a high price at Ningpo. Speaking of water, it may be mentioned that at Ningpo

we use the rain-water which falls from the dirty roofs of our houses; if preserved and used with care, it is wholesome.

On my former visit to Ningpo I picked up some vegetable fossils, a species of algae, on the pier; the locality of which at this time I was so fortunate as to discover, it being the only palaeontological field I know of in China.

Puto is remarkable for its beautiful scenery. Although less than three miles long and about one half in breadth, it contains above sixty temples; but only two or three of these are of the first class, the remainder are generally small. The history of the island informs us, that during the second De Liang dynasty (907 to 923, A. D.) a Japanese priest was bearing an image of the Queen of Heaven to his native country. Having embarked at Ningpo, the vessel made a pleasant passage as far as Puto; but when abreast of the island, the goddess signified her determination to be taken no further, by increasing to such an enormous weight that the junk could not be made to move. The priest promised to land her forthwith and to provide for her the best accommodations the place afforded, if she had taken a fancy to the island; whereupon she again became portable, and was taken ashore. In the year 1000 of the Christian era, the reigning emperor granted several thousand dollars for the erection of temples; and again during the Ming dynasty, large grants were made for the same purpose. The celebrated Kanghé of the present dynasty exceeded his predecessors in grants of money to this favored spot; the queen and his daughters, we are told, also contributed largely. Since that time, the imperial bounty appears to have been withheld, and everything seems falling into decay. The mendicant portion of the fraternity procure no more in their travels than is required for the ordinary expenses of the place. The priests, when all at home, amount to about one thousand, and their attendants, including laborers, shopkeepers and others, form as many more. This is a falling off of two thirds of the population, since the palmy days of the establishment.

Visit to Chusan—Salubrity of the climate.

The month having expired for which the boat had been hired, with but a slight improvement in the health of



Mrs. M., it was decided to spend the month of August at Chusan, if permission could be obtained. The beneficial effects of the sea air were almost wholly lost in consequence of close confinement in an inconvenient boat, the thermometer being rarely below 90°.

Returning from Puto, we anchored in Chusan harbor. Several landlords were soon found, who were willing to let us have apartments where the sea-breeze could be enjoyed, provided the chief magistrate could be induced to approve of our residing on the island. Accordingly I applied in person to the *tinghien*, or intendant, for permission to hire the western wing of the "Palace of the water god"—formerly used by the English for a commissariat. Nothing could exceed the suavity of his deportment on receiving me, repeatedly expressing his thanks for the tracts and books I had sent him whilst he was mayor of Ningpo. He made numerous inquiries about the present state of the United States and England, supposing them to be on the eve of war. The smooth tenor of our conversation was disturbed the moment I broached the object of my visit. He pointed to the treaties with different powers restricting foreigners to the five ports, and assured me, in very strong terms, of his desire to accommodate me, and also of his inability to do so. In reply, I pressed the urgency of my case, stated the brevity of my proposed period of residence, and adverted to the character of my professional labors as being intended for the good of the sick poor. His honor persisted in his refusal, saying that the higher officers to whom he was amenable would accept of no excuse for infractions of the treaty. As a last resort I referred, in the most delicate manner the nature of the case permitted, to the fleet of opium vessels at Lihkong, which is within the jurisdiction of the mandarin of Chusan, and where those vessels have been stationed ever since the evacuation of the latter place by the English. Before I could finish my argument, he told me that I was perfectly welcome to reside on any part of the island, provided a responsible inhabitant would guarantee my departure at the specified time; which was quickly done. A collation was then served up in a plain but neat style. On helping me to a slice of water-melon, he remarked that in this province, Shantung, the fruit was far

superior to that produced in the central provinces of the empire. I then made some inquiries respecting the descendants of the great sage of China, as they were his neighbors. This led his honor to attempt a compliment, and, as he thought, a very handsome one, by remarking that Confucius and the Savior were much alike. To the explanation offered respecting the immeasurable distance between the Creator and the creature, he listened with great politeness. On parting, he accompanied me through the courts and saw me seated in the sedan.

It pleased our Heavenly Father to grant the object we had in view in residing at Chusan. My wife's health gradually improved, and at the present time she is better than she has been since her arrival in China. When first occupied by the English troops, the island was considered another Walcheren. In a very short space of time half a regiment fell victims to disease, and subsequently other detachments were decimated. All this was owing to bad food, bad accommodations, and exposure to the sun. Every soldier who reached Chusan cost the government, including outfit and passage money, £100. The care that has since been taken for the comfort of that class of persons in China, though at some expense, has proved to be true economy. Missionaries in tropical climates should always remember that privations, and mental and bodily exertions which would not be esteemed extraordinary at home, will infallibly shorten his period of labor and render it less efficient. Chusan proved in the end to be as salubrious as any military station in England. Were it not for such a sanitarium to afford a refuge from the hot damp air of the plain of Ningpo, this city would be a most unhealthy station.

'The Queen of Heaven—"The Dragon."

Whilst at Chusan, besides prescribing for a large number of the people of Tinghai and the adjacent islands, some time was given to formal addresses, particularly on the Sabbath. There was at that time a drought from the failure of the latter rains, which endangered the whole of the second crop of rice. All the canals had been drained by water-wheels, for irrigating the parched fields, and no resource was left but to call in the aid of the Queen of Heaven. The second officer of the district was despatched with a large retinue to Puto, to convey her ladyship

to Tinghai, whither she was soon brought in a splendid sedan, followed by mandarins, priests and people, amidst deafening noises of gongs, trumpets and whistles. The idol was placed in one of the principal temples; candles and incense were kept continually burning before her. After the officers had worshipped (by proxy, some police-runners "doing duty" for them,) the people rushed on as men mad after their idols. Before commencing their prostrations, they loaded a table before the goddess with cakes, fruit, tea, wine and the like. Some of the latter was poured out as a kind of drink offering. The whole scene brought to mind the conduct of the more guilty Hebrews who "burnt incense to the Queen of Heaven and poured out drink-offerings unto her, and made cakes to worship her." Jeremiah, 44th chap. For the space of two whole decades these ceremonies suffered no abatement, and yet there was not the slightest atmospheric change. Recourse was then had to the dragon, as was the case last year at Ningpo; a fish not larger than a shrimp did duty for the fabulous monster. The mandarins themselves appeared and bowed before this cold-blooded creature, and then came a greater rush of the populace than before. The officers also issued a proclamation, which produced something like an act of uniformity amongst all classes. The south gate, which is the principal thoroughfare of the city, was closed, and the whole current of travel directed to follow the bed of the canal, and pass through the "water gate" under the wall; thus every body was obliged to come down to the same level, and stoop most meekly, and wade through filth of the most offensive description.

Piracies—Cowardice of mandarins—Summary redress.

My professional services were in requisition several times for poor sailors and fishermen, who came into the harbor maimed and dying, from attacks made on them by pirates. These poor creatures were generally burnt black by the explosion of fire-balls, or mangled with blows from bamboo clubs; the miscreants who infest this part of the coast, rarely employing fire-arms. The people attribute their sufferings from pirates to the supineness and cowardice of the mandarins; nor are they in error in this respect. As the Chinese have no ballot-box, and seldom

dare to petition, they should not be judged harshly for sometimes resorting to summary means for redress. A very large fleet of Fokien junks had sought shelter in Chusan harbor, and for several weeks durst not venture to put to sea, although there was a large war-junk in the harbor and an admiral in the city. The murmurs of the maritime people were growing louder every day, when several piteous objects dying from burns and bruises found their way into the harbor; they were the remnant of the crews of three vessels which had been captured by the pirates only a few miles from port. Their story exasperated the Fokien sailors to such a degree, that they crowded into the office of the admiral, bearing the wounded on their shoulders, and demanded satisfaction for their injuries. Not finding the officer they went in search of, they left many marks of their indignation on the building, and from thence repaired to his residence in the city. After breaking his furniture and spoiling the garden, they stripped the delinquent admiral of his robes of office, trampled on his cap and button, and finally pommelled him after the Chinese custom, until he made every promise the sailors required. A case like this would, on the other side of the Pacific, be called lynching. Fears were entertained by the inhabitants of the city that private dwellings would be attacked; the stores were closed, valuables concealed, and the city gates all locked. The whole affair was quieted by the address of the mandarins, who, though they knew the sailors were liable to be put to death for such an offence, knew also that their own lives would be in peril, should the facts of the case reach the imperial ear.

It was thought very unsafe for us to return at this time to Ningpo, but the period of my permit of sojourn having expired, I could not remain longer. The danger seemed the more real, as we were obliged to stop at Libkong, to negotiate a bill of exchange and take the proceeds to Ningpo. Through divine mercy we reached Ningpo without impediment except from the waves. The American flag which waived from the stern, was undoubtedly a protection, as it indicated the presence of foreigners; indeed the boatmen refused to venture out of port, until we had one made. Before getting out of the outer harbor of Chusan, the wind freshened into a strong breeze, which again became a gale just as we made



Lihkong. This was the commencement of a storm which kept us weather-bound at that place for nearly a week. As we expected to be out but a single night, it was thought a smaller and less expensive boat would answer our purpose. It was an unhappy decision; for in order to keep out the rain, which was but partially done, air and light had to be excluded; which, added to the smoke and stench of the boatmen's culinary operations, destroyed much of the benefit my patient had derived from our residence at Chusan. As the storm abated and we were on the eve of weighing anchor to pursue our journey, br. Lord's cook came alongside. Our long absence, the storm, and above all the piracies, then of every day occurrence, occasioned some anxiety for our safety. Our good colleague accordingly despatched his right-hand man in search of us. On our passage across the arm of the sea, we saw a large boat capsized by the waves within musket-shot of us; the greater part of the boatmen managed to secure themselves to the side of their vessel until picked off by some of their company, who were nearer when the disaster occurred than we were.

#### Value of medical practice.

The labors of a medical missionary which are not exclusively directed to the conversion of the Chinese, can effect no *permanent* good, unless they embrace something more than the ordinary routine of surgical and medical practice. Myriads may be relieved of bodily ailments, but with the physician his merely professional work dies also. If, however, he succeeds in improving to any extent the medical knowledge of the country, something is accomplished which cannot fail to endure. It was with no small joy therefore, that I opened a box of anatomical models and preparations which recently reached me from Paris, the munificent donation, it will be remembered, of friends in Bengal. A large number of native physicians, surgeons, apothecaries, and their students, have thus far attended my lectures on anatomy and physiology, my defective speaking being more than compensated by the exhibition of, to my class, these wonderful models. The experiment has not been tried sufficiently long to enable me to pronounce it successful; yet I hope the interest, instead of abating, will increase, and that the attempts to combat materialism and to communicate relig-

ious truth through this medium, may be blest to that influential class of men who form my auditory on such occasions. The afternoons of three days in the week are still given to practice at the hospital, but attention is limited as far as possible to the poor and to such cases as are considered incurable by my professional native brethren. In a future letter I shall endeavor to find room for some brief notices of some of my patients, especially of opium smokers, many of whom I have been so happy as to cure of the evil habit.

#### Religious services—Chiu Sien-sang—Applicants for baptism.

Soon after br. Lord's arrival we removed our place of worship to one of the principal thoroughfares of the city—the Broadway, in fact, of Ningpo, where we meet twice on the Sabbath, having from one hundred to three hundred hearers. Those of our audience who listen with care, appear to understand nearly all I say. Br. Lord addresses them sometimes through me, which always adds to the interest of the meeting. Seemingly the most important part of the service is the exhortation of my teacher Chiu Sien-sang, as he is listened to with marked attention. It is now more than a year since he professed to believe the gospel, and as he has been my teacher, and almost like my shadow, for a much longer period, I have had peculiar opportunities for observing him. But there is so much in the Chinese character which we are unable to comprehend; their thoughts and modes of expression are so totally different from ours, and the religion of which we speak being spiritual, whilst all their ideas are cramped by materialism; even where no deception is intended, mistakes of a serious nature are ever likely to occur. Hence the difficulty of dealing with applicants for baptism. Perhaps the most anxious period of a missionary's life, is when he is called upon to decide as to the propriety of granting or withholding the ordinance of baptism. On account of his importunate and frequent requests for baptism, and also because my opinion of him was favorable, I assented to his applying to Rev. Mr. Hudson of the English Baptist Mission, for examination as to his fitness to receive the rite. It may interest some of our friends to hear what he said in his first communication.

“The pupil Chiu Tsou-lien—[The first syllable is his surname, the re-

maining two are his name or style,—Sien-sang answers for Mr.]—respectfully presents this statement to the pastor Hudson. I am forty-five years of age. I have pursued an evil course during all that time; my transgressions have been deep and my offences heavy, and in number they have been so numerous that like the hairs of my head they cannot be counted. I should not have been suffered to live thus long, for my soul has merited unlimited misery; but now, thanks to the extraordinary grace of God, I have heard the gospel, the true way. I have carefully read the Scriptures with Dr. Macgowan, and have obtained some knowledge of the true doctrine, and moreover I believe it. I fully believe I should repent and become a disciple of Jesus; with a sincere heart, therefore, I urgently desire to become one, and to receive baptism, that my mean body and soul may, like Christ's, rise from the dead and ascend to heaven." Here follow his articles of belief, some twenty in number, each sustained by a passage of Scripture, or in Scripture language. In this he was probably assisted by the tracts and catechisms he had read. The last sentence says, "I believe the Holy Spirit changes the heart, and that it is only on account of Jesus that men can be saved." His examination had not proceeded far when br. Lord arrived, upon whom this duty properly devolved. It is probable that my colleague will give you the substance of the correspondence which has passed between them. We begin to feel that we should defer complying with his request no longer. He is a man of respectable literary attainments, has a family, and is in good repute amongst his countrymen. In person he is the most prepossessing Chinaman I have met with; his face and head, which unequivocally indicate him to be intelligent and benevolent, are more of the Caucasian than of the Mongolian mold. Our hopes are, that he is a chosen vessel and will be made very useful as a coadjutor in the work before us.

Besides this man, there are three others who have for nearly a year been under instruction, and who have repeatedly asked to be baptized. One of these affords us some encouragement. He asked me the other day, "How is it that the eunuch and the jailer and others were baptized as soon as they believed, and I am kept waiting?" It was only yesterday that an intelligent

man, above seventy years of age, came to my side as I was prescribing, and asked me how he might become a disciple. And whilst replying to him, a woman who had her grandchild in her arms, asked if women might become disciples, saying she believed the doctrine and wished to follow it. Neither of these persons came to be prescribed for, but they had frequently attended the Sabbath services at the chapel. These cases are not named to excite expectation concerning them, for it is more than likely that before this letter reaches its destination they may be forgotten and the persons invisible. It will serve to show, however, that Christianity is a subject of inquiry amongst the people, and that a favorable impression has been produced by the incipient missionary labor already performed.

A curious report obtained credence at the public offices a few days ago, to the effect that there was something like an *emeute* amongst the Jews in the province of Honan. The number of malcontents is said to be 100,000, and it is reported further that a mandarin has fallen in opposing them. There must be some foundation for this statement, their opposition to the authorities being probably nothing more than is frequently offered by various clans from time to time in China.

#### Tribute to the memory of Mr. Lowrie.

You will have heard of the loss we have sustained in the death of the Rev. W. M. Lowrie, of the Presbyterian Mission, who met his death by pirates near Chapu. His varied attainments, ardent piety, and deep Christian experience, caused him to be esteemed and loved by all his fellow-laborers; indeed this painful and mysterious dispensation is deplored by all classes, foreigners and natives. In the early part of his studies, Mr. Lowrie published a series of articles in the Chinese Repository, on Isaiah 49: 12, which subsequently appeared in the form of a small volume, in the United States, entitled *Land of Sinim*. No one interested in the evangelization of China should fail to peruse this book. More recently the same periodical contained an elaborate article from the pen of Mr. Lowrie, on the proper term for expressing the name of God in Chinese; which affords good evidence that he was a diligent and successful student of that language, and was an earnest, his friends fondly hoped, of an abundant harvest



from his ripening mind. The members of the Baptist Mission at Ningpo deeply sympathize with their colleagues and the family of the deceased.

### *Journal of Mr. Lord.*

Mr. Lord's arrival at Ningpo, June 20, was noted in the Magazine for March, p. 79.

Public worship at Ningpo—Self-righteousness.

July 11, 1847. Opened our chapel in the city to-day. Congregation quite large. It was quite evident that they had no other motive in coming than to gratify their curiosity; but as many who have gone to the house of God to scoff and revile, have learned to pray, so may we not hope that some of these, who came only to see or hear some new thing, will hear the voice of the Son of God and live? This is our hope and this is our prayer.

18. Lord's day. Congregation in the city still larger to-day. Quite a number of females present. Br. Macgowan being absent, the exercises were conducted by Mr. Joseph Hudson, son of the Rev. T. H. Hudson, missionary of the English General Baptists at this place. Mr. H. has recently made a profession of religion, and is a young man of much promise. At the close of the exercises a woman said to Mr. H., "You said I must repent. But how can I repent? I have nothing to repent of." "Why, how is that?" replied Mr. H. "Have you never done any thing wrong? have you never told a falsehood? have you never been angry? have you never spoken any bad words?" To all these and similar inquiries she replied, "Never!" And this, I am told, is the estimation in which many of this wretched people hold themselves, while the truth is, they are excessively prone to the grossest immoralities. And such is man without the light of revelation.

#### Applicants for baptism.

19. Br. Macgowan's teacher presented to-day a request for baptism. As br. M. was absent, I could only tell him that he must wait. This man has for some time been a member of br. M.'s bible class; and ever since br. M.'s acquaintance with him has manifested considerable interest in the Christian religion. He thinks that last winter he experienced a change of heart, and from that time has been

very anxious to be baptized. The matter, however, has been deferred, partly because there was no administrator here connected with the mission, and partly in order that there might be time for the trial of his faith. For it is not our object to gather into the church all that are *willing* to come. Were it so, I know not how large we might swell our list of converts. We wish to admit none but such as, after a fair trial, give evidence that they have been renewed by the Spirit of God. The scriptures, as we understand them, do not require us to baptize converts before we have reasonable evidence that they have been converted.

24. Lord's day. Chapel filled to-day. Some twenty-five or thirty females present. A considerable part of the congregation remained and kept seated during the exercises. These seemed to listen with some interest. Others kept coming and going.

26. Another of br. Macgowan's bible class applied to-day for baptism. I gave him the same reply that I had given to the teacher.

27. Have just been examining a paper handed me a few days since by br. M.'s teacher. At the time he applied for baptism, I requested him to write me out a short account of his religious experience. But he seems not to have comprehended my meaning, as he presents me with a summary of his belief. As it will show you something of his state of mind, I will give you a translation of it.

Chiu Seen-sang's summary of Christian faith.

"I believe in one true God,—who has created the heavens and the earth, and the ten thousand creatures that dwell therein,—who is a Spirit, supremely good and supremely great, without beginning and without end, and who is our Heavenly Father. I believe in Jesus Christ, the beloved Son of God, who condescended to become man,—preached the gospel,—died upon the cross, suffering the penalty of man's transgression,—rose again from the dead the third day,—ascended up into heaven, and sat down on the right hand of God,—that he will come again to judge both the living and the dead,—that the righteous will ascend to heaven, and the wicked will go down to hell. I believe that the nature of man is entirely depraved,—that he has no ability in himself to become righteous, but is entirely dependent on Jesus Christ,—that by

prayer he should entreat God that he may obtain the Holy Spirit to regenerate him and secure the salvation of his soul. Knowing that without Jesus Christ there is no salvation, therefore I desire to be his disciple, and wish to be baptized."

31. Br. Macgowan having returned for a few days, we have had some conversation in regard to the candidates that have presented themselves for baptism. It was thought best to defer, for the present, any action upon the subject; but to make their cases subjects of special prayer. This conclusion with our reasons when stated to the applicants, seemed to satisfy them.

Aug. 1. Have received to-day another application for baptism. The case is one of some hope, but in regard to which there is need of delay.

#### Spiritual affections.

25. Have received another paper from Chiu Seen-sang, br. Macgowan's teacher, in which he expresses a determination to live and die a disciple of Jesus. "It is my sincere desire and fixed purpose," he says, "to reject all false gods, and worship the only true God. I desire constantly to consider Jesus Christ and not lose sight of his grace. I desire constantly to supplicate the Holy Spirit to renew my heart; to cause me to obey and firmly maintain and never again violate the divine precepts. It is my desire every where to exhort all men under heaven to acquaint themselves with this way [of salvation], that they may enjoy happiness hereafter. It is my desire daily to be sparing, (literally, *to use the outside,*) and not inordinately desire riches. It is my desire, whenever a man turns his back upon me, not to turn my back upon him. It is my desire daily to search the scriptures,—to study constantly, and listen attentively, in order that I may become acquainted with the true nature of things."

The sentiments of this and the preceding paper, though they may fail to satisfy us fully in regard to the all-important point of our inquiry,—Is he a renewed man?—must at least afford us ground for much hope. O may this hope not be blasted!

30. Received a day or two since from br. Macgowan a translation of the answers to a series of questions framed and presented to Chiu Seen-sang some time since, in order, if possible, to draw out more fully than he had yet been able to, the real state of his

mind. The following is a copy of the questions and their answers.

#### Questions by Dr. Macgowan.

1. You have requested to be baptized: on what grounds have you requested this?

2. You say that you believe in Jesus Christ: will you explain what you think constitutes believing in Jesus Christ?

3. What reason have you to think that you believe in Jesus Christ?

4. You seem to attach considerable importance to baptism: why do you do this?

5. You say that you desire and hope to be saved: will you explain upon what grounds you hope for salvation?

6. You say that you wish henceforth to live a disciple of Jesus. But this you cannot do without denying yourself and bearing the cross. Why, therefore, do you wish to live a disciple of Jesus? And what manner of life do you think it is that pertains to his disciples?

7. Suppose you were to be baptized and admitted as a member of a Christian church, this might *at present* subject you to but little or no inconvenience or trial. But circumstances are liable to change. And suppose yours should change. Suppose, in consequence of sickness or some other untoward circumstance, you should be deprived of the means of subsistence, and then instead of finding aid and sympathy in the bosom of your family and friends, they should despise you and cast you off, because you had forsaken the religion and customs of your ancestors, what would you then do? Would you not then regret that you had become a disciple of Jesus?

8. And suppose that under these circumstances your relatives and friends should offer to restore you to their former respect and kindness, on condition that you would forsake the religion of Jesus and embrace your former religion; would you not be induced to do it?

9. But suppose that after a careful and prayerful consideration of your case, we should not be sufficiently assured of your having been renewed by the Holy Spirit, to justify our baptizing you now; would you be willing to have it deferred a few months till we should have better opportunities to inform ourselves?

10. And finally, suppose that, hav-



ing then failed to obtain sufficient evidence of your conversion, we should decide that we could not baptize you; how would you then feel towards us, and what would you do?

Answers of Chiu Seen-sang.

1. For no other reason, only that, because I was formerly very filthy and unclean in my conduct, I now constantly desire to be cleansed. This is the cause of my wish.

2. The three sects of China, Literati (disciples of Confucius), Taoist, and Buddhist, I have scrutinized, and find only the religion of Jesus to be true. For this reason I profoundly believe it. By faith, three things are included, 1 *belief*, 2 *obeying Jesus*, 3 *trusting in his righteousness*.

3. It is true faith. I formerly worshipped many false gods, but now only worship the true God. Formerly I did not know that I was wicked,—now my repentance is extreme. Formerly I did not regard other men,—now I exhort them. This is the evidence.

4. Jesus has said, that it is not by water, but by the Holy Spirit that men are born again, and without this they cannot enter the kingdom of heaven. Baptism is important, for the ceremony resembles the death of the body and its resurrection to life. It is by the Holy Spirit's conversion that men's souls, already dead, are born again. At the beginning, John baptized and Jesus submitted to the rite. He is men's exemplar; therefore, how can it but be important?

5. I am by nature weak and unable to do good of myself, but day and night, by relying on Jesus and praying to God, the Holy Spirit converts, so that I do not walk in the ways of sin. This is the foundation of my hope.

6. The meeting of trials and injuries is a matter that relates to this world. Being a disciple of Jesus, is that which relates to God; and having the compassion of God, why regret temporal trials? On this account I wish to become a disciple of Jesus. What the scriptures say, we ought to follow, keep, and act up to; what the scriptures have not said, we ought to reject. These are what the disciples of Jesus ought to observe.

7. Be the trials great or small, they can only hurt my body. The gospel of Jesus is able to save my soul. The soul is of greater value than the body. I wish only to obtain the salvation of

my soul. Why regret the trials my body may receive?

8. The disciples of Jesus are "leaders." They should in accordance with the true religion admonish men, and not act with another religion, or be affected by others' admonitions. Else how can they lead?

9. Men of mature years may postpone their regulations indefinitely, without doubt, although there may be those who are in haste. Those who urgently beg the doctrine, must abide by their choice. It is not for me to be the master.

10. I shall have no resource,—can only pray to God,—that's all.

Sept. 9. We have removed into the city, into the house formerly occupied by the lamented Lowrie, until we can secure one of our own. We have at length succeeded in purchasing a lot on which we are making arrangements to build a small house soon. The lot is situated a little out of the city on the bank of the river. The situation, we think, is a very desirable one, both on account of its proximity to the city and to br. M.'s, and because it is so situated as to receive both monsoons over the waters of a flowing river and not over the stagnant pools and other masses of filth which accumulate in a Chinese city. It costs a great deal of time, labor and patience to repair or build in China. But these are evils which all have to meet. Having formerly had some knowledge and experience in the art of building, I shall, probably, succeed with less difficulty and less expense than I otherwise should. I little knew some ten or eleven years ago, when toiling at the bench with my plane and broad-ax, longing to enter upon a course of preparation for the work of missions, that I had already entered upon that course. And thus it is that God leads us in ways we know not,—ways which are often dark and mysterious, but which, when we understand them, never fail to impress us with a deeper sense of the wisdom and goodness of Him who leads us.

27. Nothing of special importance since my last date, except that we have dismissed our assistant. He was a Tie Chiu man and was unable to make himself understood in this dialect sufficiently well to justify our employing him longer.

Chiu Seen-sang continues to give evidence of piety. He has already become a very valuable assistant to us in

conducting services among the people. O that God would make him instrumental in turning many of his wretched countrymen from their idols to the worship of the true God. We are hoping soon to organize a little church, that we may enjoy and maintain the ordinances of the gospel. Pray for us.

### HONGKONG.—Letters of Mr. Dean.

Chinese sermon—Prayer and conference.

Oct. 31, 1847. To-day one of the Chinese assistants preached from Luke 18: 17. "Whosoever shall not receive the kingdom of God as a little child," &c. The divisions were,

1. Little children cleave to their parents, and will go from all others to them.

2. They obey their parents and trust to their protection, though they punish them.

3. They are humble-minded and artless, and sincere in what they say.

4. They are regardless of the customs and opinions of the world.

5. Do not indulge in malice and revenge. If they differ, it is but for a *moment*; and then they play together as happily as ever.

Remarks.—Are *your* hearts like children's? That is, in these things? "but in *understanding* be men." Children do not understand the doctrine; in this respect be not like them; but in all wickedness it is better to be like children.—How far this speaker had cleaving to his mind the Chinese idea expressed in one of their classics,—“All men at their birth are alike, but in practice they widely diverge.”—I cannot say; but he made the child he painted to us, a very *good* one. He, doubtless, would defend the scripture doctrine of native depravity; but being taught, with all his countrymen, in the school which teaches that the mind enters the world pure, and that all wickedness is for the want of *education*, it would not be surprising if he might have lingering about him some of his old ideas of native purity. The morning was rainy, and the attendance about sixty or seventy.

At the prayer meeting at 1 P. M., the vestry room was well filled, and the time well occupied. Sometimes two commenced speaking at the same time, though one man said "he had little to say and had no words for that; but God knew his heart and his brethren knew his life, and he, therefore,

need not tell either the one or the other that in both respects he was very vile and worthless. That is all." Another said "his only sorrow was that he was so sinful and ignorant."

"The foreign doctrine"—Baptisms—Household religion.

A Chinese came in this morning who has for a little time been an invalid, and an European physician had kindly given him some medicine which proved to be very bitter to the taste, and active in its operation. How are you this morning? "Hae yah!—I have no strength. The medicine is very strong,—it took away my *disease* and my *strength* too. This foreign medicine is like the foreign doctrine. In the first place it is very bitter to take; in the next place, it takes away all a man's support and brings him down in ruins; and at last it builds him up anew. Your doctrine is just so. It is very difficult to learn and bitter to take, and it works a man's insides out thoroughly, and after cleansing him he begins to grow better."

Nov. 7. This morning we baptized two women, one a native of Madras, and the wife of a European policeman here; and the other a Chinese, and wife of a member of our church, living at Long Island. She is the first Chinese *woman* who has been received into our church, and the first, so far as we know, who has been immersed. She is about forty-five years old, has a numerous family of children whom she is endeavoring to teach to worship God. Her husband was baptized in September last. Both threw away their idol-worship three or four years ago, and she has for several months been in the habit of joining with her husband in family worship. We are encouraged at this instance of *household* religion among the Chinese.

There were present sixteen who partook of the communion; about fifty spectators were at the service this afternoon, and about one hundred or more to witness the baptism in the morning; the congregation at the chapel a little larger than usual. Kiok Cheng preached. The service at the water and at the Lord's table, has been as much as the state of my throat would allow. The day has been one of more than ordinary interest to our people, and we think a favorable impression has been left on the minds of those who have joined with us in its services.



The work of the Spirit—"Christ, and him crucified."

The services of this day have in a silent but solemn manner been preaching the love of God and the work of Christ. But the preaching by word,—or preaching by example,—or preaching by miracles,—or preaching by angels,—or preaching by the Son of God himself,—fails to move the hardened heart, without the Holy Spirit's power. Among the spectators at the communion service there appeared some solemnity, and we hoped some *feeling*; but a Chinaman's heart seems encased in adamant and buried deep in rubbish. Surely nothing less, and nothing *other*, than the might and means appointed could secure the subjugation and sanctification of *one* of them; and (blessed thought,) we need nothing more to subdue the mightiest or save the meanest of them. We can but admire a work where such simple machinery can accomplish such sublime results. Who that aims at the improvement of his race, would not inscribe on his banner "CHRIST, AND HIM CRUCIFIED?" Any other motto bespeaks the mistake of its author and the failure of his enterprise. In vain does the fancied friend of man attempt to bless the world by unfolding human laws or nature's religion. Learning may enlighten and science may civilize; the world may boast of its wisdom, and wisdom may boast of the world; and yet without that wisdom which is from above, man remains unsaved and unblest. The rush-lights of human science and worldly wisdom cannot so much as enlighten the darkness of the pagan world, much less impart warmth and vitality to those who are sitting in the region and shadow of death. Well may we glory in the cross of Christ, as the grand means of our spiritual victory and the world's redemption. May we know its meaning and feel its power and see its results, and in yonder world be owned by Him who bore it for our sake.

Long Island—Professed converts—Idolatry renounced.

25. I have just returned from a very pleasant trip to Long Island, where I spent a night and a couple of days among the people, visiting their families and meeting them for worship. The town contains about 5,000 or 6,000 Chinese, who, as usual, treated us very kindly; and many called to pay their respects in person. During the after-

noon and evening the house was thronged much as were our lodgings in America when A-Bak was with me, and the people probably were prompted by much the same feelings of curiosity in both cases; though here were a few who appeared sincere inquirers after the truth. At evening worship a number assembled, and some who had been in the habit of meeting with the Chinese assistant for daily worship, repeated portions of scripture, to the extent of a chapter, and others several pages of a Christian book, and answered several questions in relation to their own hearts, and the doctrines and history of Christianity. Among the number, five men said that with a true heart they worshipped God and believed in Jesus Christ. These, all but one, had cast aside their idols, and the next morning in our walk we came to the house of that one, whose name is A-Lak [the sixth]; and after speaking awhile with his mother [eighty-four years old] and the neighbors who had gathered in, and offering prayer with them and for the family particularly, A-Lak volunteered to give us his household gods in proof of his sincerity. These, he said, he before desired to cast away, but his wife was unwilling; but now she had given her consent; and in the presence of his aged mother and his children and neighbors, he took them from the place where they had stood during his life-time and the life-time of his father,—having, he said, been then untouched for more than a hundred years,—and as they were, all covered with the dust of years and mouldering to decay, I tied them up in my pocket-handkerchief, and bore them away as a pledge that the man now worships the living God. This man speaks and prays much like a Christian. His two children, a boy of ten and a girl of seven or eight years, both are learning to read. His daughter began attending school since the father began to hear the gospel, about a year ago.

In the P. M., as the sun was going down, we took a stroll over the hills for a little quiet, but a drove of children followed and must see more of the foreigner; and some more bold than the rest ventured near, and being addressed by kind words soon became friends and on very familiar terms; one took one hand of the foreign teacher and another the other, while forty or fifty followed behind, all *quite as civil* as the boys that followed A-Bak

in America. The two little leaders appeared to feel themselves quite honored, and in going over a rough place or down a steep descent, when told that the teacher was old and could not walk fast, they walked slowly, and exerted their strength to hold him up when likely to stumble and fall. Now and then a little fellow would call out, *Soi-Sim, Sin-Sey*. [Be careful, teacher.] The number of children in this town is great, and there are six or eight schools for their education. Still many of them are too poor to be allowed the time to learn to read.

A Christian family—A work of faith.

We enjoyed an agreeable visit at the house of Sun-Chau, (mentioned Nov. 7,) who with his wife has been baptized. They constitute the first Christian family I have had the pleasure of seeing among the Chinese. They have seven children, and the eldest son I hope soon to baptize, with his cousin, a young man of about the same age. It is pleasant to think of this family; though not surrounded by the elegance and refinement of civilized life, still in their humble cottage, with its rustic furniture, gathering together morning and evening around their domestic altar for the worship of the true God. Though there was nothing there to attract the eye of the worldly man, (and this is but a single family among a million of idolatrous households,) still I was almost ready to say, "Now, Lord, lettest thou thy servant depart in peace; for mine eyes have seen thy salvation." But I remembered that this plant must be watered and cared for, as it is easily trodden down by the foe.

I have been encouraged much by this visit, more than by any previous one, and more perhaps than by any previous event in my missionary course. Notwithstanding it may appear a small thing in itself, I desire to give praise to God for his mercy to this people; and though they are a hard-hearted and stiff-necked race, God is making some few among the many feel his love and live for his glory.

In conversation with one person, about eighty years old, about the worship of God, it was asked if God preserved his worshippers from sickness? When told, *not*,—"Then of what use is it to worship him?" Another asked, "Is God the same as '*Siang Te*?' " (the chief of the Chinese deities.) Another said, "If I worship Jesus, shall I become rich?" But a rare inquiry is,

"What shall I do to be saved?" We want more faith who *preach*, and they want more faith who *pray*, for the salvation of this people. The most eloquent words and the sublimest thoughts are *tame*, compared with the grandeur and glory of the work God is to perform in this country. We see it in prospect and are sure of its accomplishment, but we shall be gathered with our fathers to the dust before its accomplishment. Brighter visions will burst upon our minds before this land becomes Emmanuel's.

BASSA MISSION.—Extracts from Mr. Clarke's Journal for 1847.

Preaching tours—Dependence on the Spirit.

In the early part of the year Mr. Clarke made several short preaching tours. The first, in January, was in company with Mr. Vonbrunn, about twenty-five miles towards the mountains, and occupied about four days. The missionaries preached at nearly every little town and village on their way, and were every where well received.

Feb. 6. King Soldier and some of his people called on us to-day at Bexley. In our conversation, they noticed a globe and orrery, and wished to know what they were for. I explained to them the motion of the earth and heavenly bodies: they seemed to be astonished, confessed they were very ignorant, and when I spoke to them of the power of God, as manifested in creation, they seemed to feel that He is great indeed.

7. Attended quarterly meeting at Mr. Day's church and preached in the evening. A dull time all around. The church is in a low state. A head man of a town not far distant sent for me to come and preach in his town.

13. Our church conference; but few of us present. We rehearsed the goodness of God to us and were refreshed. I have spent part of the week on the translation of the Second Epistle to the Corinthians. Have been unwell, and made but little progress.

14. Communion;—a pleasant season; and we were refreshed and encouraged. I purposed to spend a part of the day in the country, but my health would not permit it.

17. Went to King Ben's place, was cordially received, and had the satisfaction of preaching to his people. He



wished me to come often and preach to them.

18. Mr. Gray sent for me to come and preach to some country people at his house. Mr. Gray seems very zealous for the salvation of the country people.

21. Went to Nawba's and Gesa's with Mr. Gray. We found a good number of people, who were respectful and attentive. Preached in our chapel in the afternoon. Our people seemed much interested. Prayer meeting in the evening. We need most of all more personal holiness and more faith. The Spirit seems to be hovering over us. Oh! that he would descend upon us with his mighty power.

27. Have spent the week in school and on Second Corinthians. Had a call on Thursday from Rev. Mr. Benham and other Methodist brethren. Enjoyed the interview much. Preached at Dyewe's place; the people seemed willing to hear.

28. Sunday. Remained at home; attended Sunday school, and preached in the afternoon on the second coming of our Savior. Mr. Vonbrunn preached in the morning, of the deluge. Our congregation was unusually large, but not as attentive as at some other times. Oh! vain are all our efforts unless God blesses. Oh! for the outpouring of the Holy Spirit.

School at Little Bassa—Marshall.

March 4. Started this morning for Marshall on a preaching excursion. Reached Little Bassa about 3 o'clock, P. M.; found our teacher and his family well, and as far as I could judge doing well. As they were desirous to support their school without expense to the mission, they were busily engaged in farming.

I attended the school in the evening and was well pleased with it. It consisted of fifteen children. Some of them read very well, and others were learning the alphabet. Our teacher seems to feel deeply interested in the welfare of his people, and I am highly gratified to see so much improvement.

5. Started early this morning and went on through Saltwater's and Buge's towns. Saltwater was not at home, and I did not stop. Reached Buge's and prayed with him and his people. I took a canoe at Buge's and reached Marshall about 9 o'clock in the evening. The people seemed very kind and glad to see me. I took some refreshment and went to see a Mr.

Cooper, who was very ill. He was in great distress and without a good hope in Christ. I directed him to the Lord Jesus.

7. Sunday. Preached twice, formed a Sunday school, and administered the Lord's Supper in the evening. We had a refreshing season, and felt it good to be there.

On Monday returned to Bexley.

14. Sunday. Went to Nawba's and Gesa's and preached. Had a good season and got home at 10 o'clock, A. M. After preaching by br. Cheeseman, br. Samuel Harris and wife presented their letter from the Baptist church in Lexington, Va., and were received as members of our church, and br. Harris chosen deacon. Communion in the afternoon. A good season.

20. Attended the funeral of Mr. Vonbrunn's father. There were many country people assembled, to whom I preached concerning the resurrection of the dead. They were very attentive, and I found it good to be there.

21. Sunday. Went early this morning to Nawba's and Gesa's. About three miles from home we met two men going to our chapel to meeting. We had forty or fifty people at Nawba's, who gave good attention. Preached at Gesa's on our return; the people listened attentively.

Br. Cheeseman preached for us today in the chapel. I felt much encouraged. Some of our school boys appear very serious. Heard in the evening that Old Bob Gray is dead. Poor man, I fear he has not gone to heaven; but God may have saved him at the eleventh hour.

28. Have spent the most of the week in making regulations for our church.

29. Sunday. Remained at home till evening. Attended Sunday school in the morning and preached in the afternoon. Two young men came from the country and requested baptism. Preached at Pesua's in the evening. Trust the Lord will soon pour us out a blessing. Some seem to be inquiring what they shall do to be saved.

April 8. Married a native couple this evening. They appeared well and we had a pleasant season. There is a rumor of war between the Americans and the natives. Some of the Americans came here in great excitement. We apprehend no danger whatever.

9. Went to see the natives who are

said to be inclined to war. Found them very civil, and saw no appearance of war. They declared they had no intention of war.

11. Sunday. Baptized the man whom I married on Thursday. He appeared well, and I trust he will be a useful member. Our communion was very solemn and interesting.

13. Went into the country to make arrangements for a native school, but was prevented by the rain.

Sunday I remained at home and preached in our chapel. It was very rainy, but we had a good congregation. Some travelled several miles in the rain. I was encouraged and my heart was enlarged. Br. Harris made an appropriate address in the evening.

25. Spent the week partly in school and partly on Second Corinthians. Had a good meeting to-day; many natives present.

28. Went to Peter Harris's, and had a long conversation with him and other head men. They expressed their regret that they had sold their country to the Americans. They seem increasingly willing to hear the gospel, but have but little confidence in the people around them.

May 8. We have commenced a meeting this evening which we intend to continue several days. It is designed for the benefit of the country people and school children.

9. Had a letter from our school-teacher at Little Bassa, stating that within a few weeks two of his school-boys had been hopefully converted.

31. Have been unwell two weeks, and have done but little. During the time, I have conversed with several of our school boys. Some of them are evidently seeking the salvation of their souls.

#### Death of Mrs. Vonbrunn—Baptisms.

June 1. Monthly concert of prayer. A pleasant season. Our native converts seem to be much interested.

9 o'clock, P. M. It is just announced that Mr. Vonbrunn's wife is dead. The Lord is again saying to us, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

2. To-day the remains of our dear sister Vonbrunn were interred on the mission premises. Our chapel was crowded with people, mostly natives. The season was very solemn, and I trust good impressions were made.

6. Find my health much improved. Oh! what reason I have for gratitude.

We have peace of mind, and love and harmony in our little church. The two young men who were converted at Little Bassa a few weeks ago, have been baptized. Some of our school-boys seem to be seeking salvation, and the work of the Lord seems to be progressing among the people.

7. Sunday. Prayer meeting in the morning, Sunday school at 9 o'clock, preaching at 10½ and 2½; a good congregation. I am much encouraged; but we need help very much. The field is large, and all ready for the harvest, but the laborers are few.

12. My health has been good during the week, and I have been able to do something in translating. Our monthly meeting commenced this evening. Br. L. K. Crocker addressed us, and we had a good season.

13 & 14. We have had worship during the day and evening in our chapel. We had a full house, and several persons were present who had never heard the gospel before.

15. Had a meeting at king Soldier's this forenoon. The people gave good attention. Preaching in our chapel in the evening.

24. This evening, the two young men who were baptized at Little Bassa, were received into the church. After this we received the Lord's Supper and were refreshed. Bless the Lord for his goodness.

July 4. Received letters from the Board and other dear friends in America. We rejoice that Mrs. Crocker's health is much improved, and that there is reason to hope that she may again come to Africa.

30. Such has been the state of my health since the last date, I have been able to do little more than superintend our affairs and preach once on the Sabbath. I thank the Lord that it seems to be improving. I find as soon as my efforts are relaxed, things begin to flag.

Aug. 1. Sunday. My health seems to be improving. Preached at Mr. Day's church. The Lord helped. I humbly hope the Lord will restore my health. I see so much to do, that I can hardly bear the thought of doing nothing. Am anxious to be progressing with the Bassa dictionary and the translation of the scriptures. But I wish to submit all to the Lord.

Mr. Clarke's sickness—Bassa dictionary.

About the middle of August (17,) Mr. Clarke was seized with an alarming sick-



ness, raising within a very few minutes large quantities of blood. He says,—

17. I knew my case was a dangerous one, and thought it very probable that in a few hours I might be in eternity. I was perfectly composed, and enabled to trust myself and all I had in the hands of the Lord Jesus. I found him to be a very present help in time of trouble. Never was I before so sensible of the worth of a good hope in Christ. On reviewing my life, it appeared most imperfect, but Christ appeared most glorious and lovely, and the end of the law for righteousness to every one that believeth. Oh! how blessed is that religion which removes the fear of death. Though heaven appeared most desirable, yet I desired, if it was the will of God, to labor and suffer awhile longer in Africa.

21. Have been very comfortable since the 17th. Have had no pain, nor is my strength much reduced. About 9 o'clock this evening, I threw up nearly a quart of blood. This nearly prostrated me, and there seemed to be but little hope of my recovery. My physician and others considered my case nearly hopeless. The Lord was my supporter, and my soul was in peace. I now began to consider myself an invalid, and to think if my life should be prolonged awhile, that I should do but very little. My prayer was that the Lord would restore me to health, that I might attempt something more for poor Africa.

Oct. 18. My health has been improving since the last date.

23. Hoped yesterday that I would be able to preach to-day, but I am not. Mr. Vonbrunn preached very well. I long to be able to preach to this people.

31. Sunday. Preached in the forenoon. Feel that I have great reason to be thankful that the Lord has permitted me to preach his gospel again.

Nov. 12. My health is improving, and I am doing what I can on the Bassa dictionary. L. K. Crocker is aiding me.

21. I have been able during the week to spend six hours a day on the Bassa dictionary, without neglecting my other duties. We have had prayer meeting in the chapel five evenings in the week. Attended Sunday school, and preached twice to-day. God is blessing me with strength far beyond what I ever expected to enjoy.

27. Have spent the week partly on

the Bassa dictionary and partly in school. Preached this afternoon at the Methodist quarterly meeting.

Dec. 10. During the two past weeks, I have spent the most of my time in school.

To-day the Baptist Association convened at Bexley. The letters of the churches were quite interesting. The increase of members exceeded one hundred. Our church was received into the Association.

#### FRANCE.—Letter of Mr. Lepoix.

Mr. Lepoix addressing Mr. Willard near the close of last year, makes the subjoined intrepid remarks in regard to the late and impending trials of the mission, and

The importance of the present crisis.

We have at this moment arrived at an important epoch in the history of the French Baptists. Our prosecutions and condemnations have insured forever, if I do not mistake, the triumph of our work. At all events, we have not now to consider these things as trials, for they have, as you know, been blest to us in every manner by Him who knows how to bring good even out of evil. May glory be rendered to our God for it.

The more I reflect, dear brother, upon our present situation, the more am I encouraged and rejoiced. It is not, believe me, because I indulge in delusions respecting the difficulties which are yet before us;—we have not forgotten those words of the Procureur du Roi of Laon, (pronounced in a tone which said; Take heed,—we are very strong and you are a mere nothing;)—*"In such a struggle there must be a conqueror and a conquered."* We shall have combats, no doubt, perhaps combats long and rude; but I also call to mind with confidence these words of the wise Gamaliel, which our adversaries will one day know, I hope. "Take heed,—for if this counsel or this work be of man, it will come to nought; but if it be of God, ye cannot overthrow it." And, indeed, three centuries of terrible persecutions, far from destroying, only insured its progress and triumph. Nearer to our times,—and this again fills me with hope,—in spite of crusades, inquisitions, massacres, dragonnades and infidelity, *this work* could not be destroyed. In the new world, as well as in the

old, it has been and certainly will be eternally true, "that no weapons forged against Zion shall prosper." Let us not fear, though we have no other weapons to combat with than patience, faith and prayer. Is it not with such weapons that the Christian makes victory sure?

I have read with encouragement and satisfaction the discourse which br. Oncken pronounced at the opening of the new chapel at Hamburg; in which he recounted the history of his work, or rather of the work of God. And ours, dear br. Willard, is it not the same? We shall not then be confounded. If we have not the joy of gathering, like br. Oncken, the fruits of our labors during our life, yet if we did but prepare the way for our successors, that would still be something for which we should have to thank our Heavenly Father. Nevertheless, we have much more, for it seems that the Lord is pleased to give us some testimonials of his favor; the souls which we are permitted to add to his church this year also, are a proof of it. May the altar of our sacrifice be then ever justly named *Jehovah nissi*.

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#### Letter of Mr. Lefevre.

The following letter was also addressed to Mr. Willard. Mr. L. had been arrested at the village of Chery-Maillot at the instigation, as was supposed, of the curé, and had visited Mr. Lepoix at Chauny to consult as to the course to be pursued. Mr. Lepoix's advice to him was, "Procure a colporteur's *patente*, in order to have a vocation recognized by the authorities. We will go together to Chery-Maillot,—our first visit shall be to the mayor—we will declare plainly to him our intentions. If he is well-disposed, all will be said,—we will commence our meetings at once; if not, then we will frankly tell our friends all that may happen to them if —, and we will act according to their decision. At all events, with your *patente* you will be able to continue the work."

Mr. Lefevre gives the particulars of the case as follows :—

#### Arrest of Mr. Lefevre.

I have just returned from consulting Mr. Lepoix in reference to a little

affair that has just happened to me at Chery-Maillot; and as it is taking the turn of the affair of Servais, I thought I ought not to act without having taken counsel; although this arrest that I have had, is nothing to what I expect; indeed I should have remained silent had not Mr. Lepoix told me that I ought to make you acquainted with its minutest details.

The 12th of this month (Dec.) I was at Renansart, and held the meeting, for the first time, at Mr. V——'s. The family, with the exception of the young man of the house, who is a good brother, has always manifested great opposition to our belief respecting baptism, wrangling with me and saying that we sought rather to make Baptists than Christians. But after the meeting, at which our young friend from Chery-Maillot was present, who has the entire affection of that family, he spoke of his belief concerning baptism. He was asked from whom he received those principles? "From Mr. B——, who has charge of the temple (Protestant place of worship) of St. —," replied he; "who told me, and not only so, but showed me in the gospel, that the Baptists are in the truth." "Well," said I to the family, "you now see that we do not rather preach baptism than Jesus crucified, since some of your nationals have been in greater haste than I, to declare this truth to this friend, who is more intimate with me than with Mr. B——." I leave you to judge, dear brother, of the impression which this made upon that family, who, afterwards, made me very welcome.

I went the same day to pass the evening at Chery-Maillot.

Having arrived in the village, as it was evening I could visit but few families, and among others that one of which I have already spoken to you, and which is always well disposed. Scarcely was I arrived at this house when the persons who assembled the last time I went there, arrived, but with increased numbers; and the Lord so helped me that I have reason to believe that evening will never be entirely effaced from the memory of those present. A proof of this is, that the devil was wounded by it; and as a lion wounded by the hunter only becomes more furious, so he also;—for while I was passing so good a *soirée*, the assistant mayor of the commune was consulting the curé in order that he might indicate to him the means of



arresting the invasion which threatens his church; and the curé, without doubt, said to him,—“Follow the example of the authorities of Servais, and do to those heretics as the mayor of that commune did to them.” In effect, towards 10 o’clock, when I was going to my lodgings, my heart joyful, and thanking the Lord for having so abundantly blessed me, and conducted by two friends of that village, we met the assistant mayor, who addressed me with a tone of insolence which I cannot represent to you. “Who are you? whence come you? where are you going? have you your papers? In the name of the law, answer,—I am the assistant mayor of the commune.” “Your last question, sir,” replied I to him, “gives me assurance,—I am certain that you are the assistant mayor, and consequently think myself obliged to answer your last interrogation alone. I surely have a passport, but as I was going only four leagues from my village I did not think it necessary to take it with me.” “In the name of the law I arrest you, and you will follow me;” and he sent his wife, who was with him, after the garde champêtre. While waiting for him to come, we remained in the street, and the assistant mayor during the time heaped upon me insults and the most terrible threats. And as it was the hour of leaving the cabarets, we were soon surrounded by a crowd of drinkers. At last the garde arrived and joined the others in apostrophizing me; but after having explained myself to him, he would have let me go had he not been obliged to obey the orders of his superior, who told him to fetch two of the national guard “to conduct this man,” said he, “to the gendarmerie. And you,” addressing me, “will follow me to my house.” “Is your house the mayory or the guard-house?” “No! but we must go somewhere while waiting for those who are to conduct you to Lafère.” “Well, Mr. assistant mayor, I am not going alone with you into your house.” “You are, then, afraid of me?” “I am permitted to be afraid of you, as you seem to be of me;” and as some cries were heard in the crowd, which was constantly increasing,—“Hang this heretic! burn him! throw him into the river!”—I requested, as a favor, to be conducted to the mayor’s. But having arrived at his door, the assistant said, “The mayor is in bed,—I have no need to make him get up,—my single

authority is sufficient for doing with you what I choose.” “You can only do with me, sir, what the law authorizes you to do, and I ask for nothing else than to submit to it.” “Well, then, come to my house.” “Take two men and I will go to your house with you.” This was done by taking two from the crowd, and we set out, the assistant leading,—the two men at my sides, and the garde champêtre behind me, as the assistant had placed us, and some ten persons following, for the assistant’s house; but when I had entered the house, he turned all the persons out, as well as the two guards, saying he had no confidence in them as my guardians. He was right, for I had already seduced my guardians by talking to them of the gospel; and they had said that it would be better to listen to me and to give me a supper and a bed, if I had need of them, than to occasion me trouble; that if there were no greater evil-doers than I was, one might demolish the prisons;—and this had displeased the assistant mayor, and was the reason of his sending them away. When the garde champêtre, myself and the assistant were left alone, this last said to me,—“If you have some individuals in the commune who will answer for you, I will set you at liberty.” “I thank you for your liberty, sir, in the middle of the night, when the public houses are all shut, and I do not wish to pass the rest of the night in the street; you ought to give me a lodging either in your own house or in prison; it is all one to me. You arrested me when I had two friends with me, who would have procured a bed for me,—you drove them away and have kept me three hours, and now you have the goodness to offer me my liberty! Thank you, sir, I do not wish it. Moreover, you are the one who knows me best.” “You say that in reference to your bible,”—“Wife,” said he, “give him five francs.”\* Saying this, he went and sat down at a secretary, observing that he was going to write a note to the Maréchal-du-logis, which would do me no good; and whilst the garde champêtre was making signs to me, fearing, no doubt, lest I should be frightened, we were interrupted by a part of those with whom I had passed

\* I had already been to his house four or five times after the pay for a bible which Mr. Cretin had sold him seven or eight years ago, and for which I had accounted to Mr. Cretin.

the evening, who came either to free me from my embarrassment or to comfort me; (poor friends, they did not know that I was stronger than all the world;—I was with the Lord, or, rather, the Lord was with me;) but before they had told what they came for, they were thus accosted,—“What have you to do here? go out immediately.” They had only to obey. The garde also received this command;—“Go, by my order require P—— and such a one,—the first will perform his service well in conducting this man to Lafère.”\* Nearly three-fourths of an hour afterwards the garde arrived with his two men, and the assistant said to them,—“You will conduct this man to the gendarmerie at Lafère, and you will give this letter to the Maréchal-du-logis.” “No,” said P——, “we answer for him, and in the name of the law we demand that he be set at liberty.” “What?” said the adjoint, “you answer for him who has already troubled your family, (by the grace of God, P’s wife is converted,) and indoctrinated your son, who himself also, if he continues to go from house to house, talking about his new religion, which he does not understand, may yet get into prison.” “Indeed! Mons. l’adjoint, prisons are not made for dogs.” “Come, Mr. Lefèvre,” said he, “it is time to go to rest, it will soon be day.” But before starting I had yet another mission to accomplish; for there was a quarrel between the adjoint and his garde champêtre on my account; for the garde had reproached the other with considerable humor and in hard terms, with the injustice he had done me, telling him that he arrested good men whilst he lodged smugglers with their charge of tobacco. Seeing that things were going to end badly, I had to *interpose between those two magistrates to reestablish peace*. But I am afraid I did not succeed, for the

garde went away very angry at the adjoint.

Our young friend P—— came to spend Christmas day with me, and he told me that two days after my affair the gendarmes came to Chery-Maillot, and that after having passed four or five hours with the curé, they went into all the houses which I visit, at 10 o’clock at night, to excite terror and to demand the name of that Protestant who came to trouble the commune; saying that if they did not find me, those who had answered for me would find themselves in a bad business. In one of those houses, where the inhabitants had gone to bed, they entered with naked sabres, and striking upon some pieces of furniture said, that if they received that Protestant again, they would be prosecuted and put in prison. In another, Mr. P’s, they did not conduct as here, for they knew that P—— had been in the same regiment; but they talked theology to him, saying that one ought not to change his religion, that he ought not to quit the sheepfold, &c.; and the father replied, that if the shepherd did not give his sheep good grass, they must seek better elsewhere.

The mayor does not seem to be opposed to us, for he manifested regret that I had not asked him, for he would have set me free at once.

The friends of that commune do not seem to be discouraged, for they sent this young friend to tell me what had passed since I was there, and to entreat me not to abandon them. If it please the Lord, I am to go there again next week with Mr. Lepoix. May the Lord, as he ever has done, cause all to work together for his glory, and may he prepare us for what he will permit us to suffer in that place.

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#### Letter of Mr. Willard.

In a letter accompanying the preceding communications, and written the first of January, Mr. Willard expresses the following views relative to the

#### Political state of France.

As for the state of things politically, the horizon is dark; many do not expect to pass the winter without trouble. Louis Phillipe is said to be increasingly unpopular, and indeed he seems to be infatuated. His speech at the open-

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\* P—— is the father of our young friend whom you already know; who is always so zealous, but whom his miserable father persecutes continually to the extreme, inasmuch that the Sunday previous that young friend went to the meeting at Renansart almost entirely naked, not only because they would not give him his clothes, but his father, with a cudgel in his hand, chased him out of the house because he would not violate the Lord’s day, saying that he would not have any more Protestants in his house, and that if any of them came again, he would stone them away. But the adjoint did not know that I had been that very day to see that man so evil and that we had quit good friends.



ing of the Chambers was received without any enthusiasm ;—the opposition shouted *vive la République !* at the end ;—at least so say the journals not friendly to him. He is, probably, not undeservedly unpopular. The manifestations of freedom of speech in the political meetings, called *Reform Banquets*, are quite unusual for this country, and must be considered most significant signs of the times. I judge that political dissatisfaction is general, and that reform must be entered upon promptly by the government, or the people will undertake it in a summary way.

At a later date Mr. Willard gives passages from his correspondence with the native assistants, shewing incidentally some connexion between the persecutions they had suffered and the revolution of 23d of February. Mr. Foulon, then resident at Paris, wrote Jan. 5,—

“To-day Mr. M. told us, at 6 o'clock in the morning, that he had received a letter from Mr. de Pressensé, inviting him to be present, with all the school, at a pleading where religious liberty would be defended. We, therefore, went at 11 o'clock. What was my surprise ! It was our own affair. But it was not begun to-day ; to-morrow it will come on. You understand why I write you,—let us pray. It is our cause,—it is your cause,—no,—it is the Lord's.”

On the 10th of the same month, Mr. Lepoix wrote also from Paris, after stating that a consultation had been had with Mr. Delaborde and others as to “what way the work of evangelization ought to be carried on in the department de l'Aisne, so as to compromise neither the work itself, nor the progress and triumph of religious liberty in France ;”—

“It was said we must continue as we have begun ; ‘show yourself firm, courageous ; though pacific and especially prudent ; demand no authorization, make a simple declaration, go, and await the consequences ;’ every other course would ruin the work of evangelization even in its last refuge, (where the enemy would even go to wait for us,) and could in no way cause the government to change its odious system of tyranny and religious perse-

cution. But when all seemed to have been discussed, an idea suddenly struck dear Mr. Lutteroth ;—‘If,’ said he, ‘we could fix the attention of the Chamber upon the strange conduct of the Court of Cassation, upon the strange policy, to say no more, of the Minister of Worship of the government, especially at this moment when the address is to be voted, would it not produce a good effect ?’ ‘Yes.’ ‘Through whom could we address the Chamber of Deputies ?’ I proposed Mr. Lestiboudois, deputy from Lisle, whom those gentlemen agreed to see immediately with me. Mr. Lestiboudois received us very well,—approved our intentions, and promised to do as soon as possible what he could in favor of our cause. I am now to send to the Chamber of Deputies a recital of facts which have transpired in regard to us, notwithstanding article 5th of the charter and the vote of the Chamber itself in 1844 ; adding thereto our present prospect, judicially speaking. Mr. Lutteroth is to prepare for me the copy of that letter. Do not forget me. I am overwhelmed with cares. May the Lord help us.”

Mr. Willard adds,—

I regard it as providential that those friends have lit on the expedient of bringing this case before the *Chambre des Députés*,—this is right. May God give success.

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#### MISSIONARY ROOMS.

*Arrival of Mr. Vinton.*—Mr. Vinton and family arrived in this country *via* Cape Town, March 21. Mrs. Vinton's health has been improved by the voyage, and though still infirm may be ultimately restored. In company with them are a Pgho and a Sgau Karen, Christian brethren, with whose assistance Mr. Vinton is carrying forward his revision of the Karen New Testament in both dialects. Their residence, for the present, is at Suffield, Ct.

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*Dr. Devan at Paris.*—By letter from Dr. Devan, of March 18, we are informed of his arrival at Havre, March 7, and at Paris on the evening of the 8th. Subsequently he had visited Mr. Willard at Douay, returning to Paris on the 17th.

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## ANNUAL MEETINGS.

The American Baptist Missionary Union will hold its next annual meeting in the meeting-house of the 1st Baptist church in Troy, N. Y., on Thursday, May 18th ensuing, at 10 o'clock, A. M. The annual sermon will be preached by Rev. J. N. GRANGER of R. I., or Rev. M. J. RHEES of Delaware, his alternate.

WM. H. SHAILER, *Rec. Sec'y.*

*Brookline, March 15, 1848.*

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The Board of Managers of the A. B. M. Union will hold their 34th annual meeting in the meeting-house of the 1st Baptist church in Troy, N. Y., on the Tuesday preceding the meeting of the Union, May 16, at 10 A. M.

By order of the Executive Committee,

WILLIAM LEVERETT, *Rec. Sec'y.*

*Missionary Rooms, Boston, March 20, 1848.*

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## PROPOSED CONCERT OF PRAYER.

At a meeting of the Executive Committee in December, the Foreign Secretary was instructed to "address the missions relatively to the time of holding the annual meetings of the Union and the Board; and invite the missionaries, together with the native churches and preachers, to assemble at their respective stations on the week of the anniversaries, . . . . to offer united and 'effectual, fervent prayer' for divine favor and aid; that God will 'pour out in those days of his Spirit' on the members of the Union and on all who at home or abroad are associated with them in the missionary work; that He will give to us all, just conceptions of the nature and greatness of the work and of our individual accountableness for its right prosecution; that He will impart to all of us according to our need, love, wisdom, zeal and concord in the adoption and execution of plans and measures, and give them large success; and that, having regard to the fewness of the laborers and the obstacles in the way of their increase, He will, in the language of the Union at its last annual meeting, 'induce men to go as missionaries to the heathen, and cause the churches to be willing to let them go and to sustain them.'"

In accordance with these instructions, letters have been sent to all the missions of the Union; and on the week of our approaching anniversaries prayer will go up from thousands of hearts and from every quarter of the globe, that the God of the whole earth, the God of missions, may manifest his grace and glory in the midst of his people assembled to do his will, that a second pentecostal day may "fully come," and that "Jesus being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost," he may again and abundantly shed forth his Spirit upon us; "the promise being unto us and to our children and to all that are afar off, even as many as the Lord our God shall call." Will not the members of the Union, will not the churches associated in the blessed ministration of the gospel of Christ to unevangelized and benighted nations, unite with the missions in this proposed concert, and at set times and places "call on the name of the Lord;" that "so the Lord God may cause righteousness and praise to spring forth before all the nations?"

## DONATIONS

*Received in March, 1848.*

## Maine.

Houlton, Fem. Miss. Soc.	10,00
Topsfield, ch.	2,00
Friendship, ch., mon. con.,	2,00
Belfast, 1st ch., mon. con., 10,00 ; do., Rev. J. Ricker, for sup. of Rev. Mr. Jencks, 10,00 ; do., "a friend," for Arracan Miss., 10,00,	30,00
Brunswick, Main St. ch., mon. con.,	12,00
Oxford, Miss. and Bible Soc. viz. —Col. at Asso. 15,00 ; Buck- field, ch. 1,25 ; Norway, ch. 2,25 ; Sumner, ch. 6,29 ; He- bron, ch. 18,00 ; Paris, ch. 33,21 ; Turner, Miss Abigail French 5,00 ; do., ch. 24,50 ; to cons. Rev. Manasseh Law- rence L. M.,	105,50
Montville, Rev. T. B. Robin- son, towards sup. of Rev. E. N. Jencks,	10,00
Topsham, ch., to cons. Jabez Perkins L. M.,	105,77
Portland, Free St. ch., to cons. Henry B. Hart, David Robin- son, Ephraim Johnson and John W. Appleton L. M.,	446,00
North Yarmouth, four individu- als	13,00
Freeport, William Fogg	5,00
Bath, G. S. W.	2,00
Portland, 1st ch., Judah Chandler tr., 234,00 ; do., Sab. school 37,00 ; do., Mrs. Hannah Carle- ton 50,00 ; to cons. three L. M. to be named. do., Burman Miss. Soc., ("of which \$45 is in- terest on legacy of the late Thomas Beck ;") to cons. Mrs. Mary C. Beecher L. M., 100,00, 421,00 do., 1st ch.	5,00 426,00
Kennebunk Asso., Solon, ch., Hezekiah Dodge,	2,00
Thomaston, 2d ch., (of which \$10 is for Arracan Miss.)	60,00
Wiscasset, John Sylvester	5,00
Penobscot For. Miss. Soc., J. C. White tr., viz.—Garland, James March and family 1,75 ; Joseph Sargent 2,00 ; Wm. Sargent and wife 1,00 ; Ban- gor, 1st ch. 58,42 ; do., Rev. S. L. Caldwell 10,00 ; do., Fem. For. Miss. Soc. 15,00 ; do., 2d ch. 44,43 ; do., Rev. Wm. Por- ter, for sup. of Rev. Mr. Jencks, 10,00 ; North Bangor 11,82 ; Corinth, ch. 12,50 ; Etna, ch. and soc. 16,80 ; Charleston, ch. 10,02 ; Passadumkeag, ch. 1,00 ; Oldtown 6,80 ; East St. Albans ch. and soc. 1,58 ; to cons. Rev. C. P. Bartlett and Rev. David Steward L. M.,	203,12

Lincoln Asso., Asa Per- kins tr., viz.—East Thomaston, Virginia Wakefield 24c. ; Dea. Ingraham 1,00 ; Mrs. Thomas 25c. ; Warren, ch. and cong. 100,00,	101,49
Saco River Asso., J. Gow- en tr., viz.—Saco, ch. and cong. 103,49 ; Bux- ton, ch. and cong. 36,82,	140,31
Kennebeck Asso., G. Pul- len tr., viz.—Mount Vernon, ch. and cong. 17,00 ; Sidney, ch. and cong. 5,00,	22,00
Bowdoinham Asso., W. B. Prescott tr., viz.—Win- throp, ch. and cong. 30,00 ; Hallowell, Dea. Tupper 10,00,	40,00
Cumberland Asso., J. Chandler tr., viz.—Bath, ch. and cong. 11,00 ; Brunswick, James Far- quarson 5,00,	16,00
Damariscotta Asso., B. W. Plummer tr., viz.—Dam- ariscotta, ch. and cong. 100,00 For L. M. to be named, per Rev. J. Wilson, agent of the Union,	419,80
Medybemps, viz.—Rev. C. P. St. Clair 5,00 ; S. M. Smith 1,00 ; E. F. Newell, 1,00,	7,00 1866,19

## New Hampshire.

South Hampton, Miss Mary Ann Currier	6,00
Swansey, ch. 22,00 ; Mrs. R. L. Mason 3,00 ; Silas Parsons, for his L. M. 100,00,	125,00
New Hampshire State Con- vention, George Porter tr., viz.— Milford Asso., Nashua ch., to cons. Dana Brown L. M. 100,00 ; do., Ladies of do., to cons. Mrs. D. D. Pratt L. M., (of which \$56,59 is for Arra- can Miss.)	156,59 256,59
Meredith Asso., viz.— Lyme, ch. and cong. 16,49 ; a friend to mis- sions 100,00,	116,49
Milford Asso. viz.—Mil- ford, ch. and cong. 2,50 ; Wilton, ch. and cong. 9,00 ; Amherst, ch. and cong. 3,00,	14,50
Portsmouth Asso. viz.— Hampton Falls and Sea- brook, ch. and cong. 23,58 ; Plastow, ch. and cong. 13,12 ; South Hampton, ch. and cong. 5,00,	41,70
Newport Asso. viz.—New- port, ch. and cong. 21,18 ; New London, ch. and cong. 101,00 ; Plain- field, ch. 3,00 ; Cornish, ch. and cong. 56,75,	181,93
For L. M. to be named, per Rev. J. Wilson, agent of the Union,	354,62 742,21



## Vermont.

Grafton, Peter W. Dean, to cons. Stephen E. Ranney L. M.	100,00
Ira, ch. and cong. 43,75; do., Ladies Benev. Soc. 5,75; "a class in a select school, for Assam Orphan School," 50c.,	50,00
Windsor, ch., mon. con., 30,00; "a few individuals" 30,00; P. C. Skinner, to cons. him L. M., 100,00,	160,00
Hardwick, ch., (with 41,00 of Rowe St. ch. colls., Boston,) to cons. Rev. Rufus Godding L. M.,	59,00
Mount Holly, sundry individuals	45,00
Brattleboro', Geo. P. Metcalf	10,00
Mount Holly, Rev. Ariel and Mrs. Emma P. Kendrick, per Rev. O. Tracy, agent of the Union,	5,00
	<u>429,00</u>

## Massachusetts.

"A friend to missions"	1000,00
Haverhill, 1st ch., to cons. Adrian Chase, Abel Page, Moses K. Holt and Leonard Whittier, L. M.,	400,00
Boston, "a friend" 1,00; do., "a friend" 1,00,	2,00
do., Samuel Hill, to cons. Francis W. Hill and Mrs. Esther B. B. H. Colver, L. M.,	200,00
do., Charles St. ch., mon. con., 15,50; do., sundry colls., to cons. John W. Griggs L. M., 121,00,	136,50
do., Milton St. Sab. sch., A. W. Benton sec., for sup. of a child in Mr. Howard's school named Reuben N. Houghton,	25,07
do., Harvard St. ch., to cons. Horace A. Breed L. M.,	100,00
do., Baldwin Place ch.	600,00
do., Rowe St. ch., viz.—Mon. con. in 1847, 70,67; Annual colls for 1848, 270,73, which, with the donation of "a disciple," in Feb. Magazine, to cons. Rev. Chas. W. Flanders, Elijah Mears, Chas. D. Gould and Samuel Eveleth L. M.,	341,40
do., South ch., (of which \$25 is for Assam Orphan School,) to cons. two L. M. to be named,	240,00
	<u>1644,97</u>
Royalston, Rev. Andrew Dunn	5,00
Amherst, ch.	17,00
Lynn, Sab. school, — Pevere tr., for education of a heathen child under the direction of Mr. Mason, Maulmain,	25,00
Roxbury, 1st ch., to cons. Samuel Pool, Nathaniel Adams and John L. Plummer L. M., 300,00; do., Sab. school, J. L.	

Plummer tr., for sup. of A-Bak, 100,00,	400,00
do., 3d ch., R. W. Ames tr.,	29,50
	<u>429,50</u>
Chelmsford, 1st ch., M. H. Dudley tr.,	6,53
Florida, Mrs. Freeloove Drury, for Bur. Miss., 3,00; for German Miss., 3,00,	6,00
Hampden Co. Miss. Soc., C. Frink tr., Chickopee Falls, ch. and cong., to cons. Harvey Robinson L. M.,	122,70
Cambridge, Mrs. Prudence Farwell's subscription towards the debt of \$40,000, per Rev. J. W. Parker executor,	2000,00
Tyngsborough, Rev. Benjamin Knight	5,00
Methuen, 1st ch., for L. M. to be named,	100,00
New England Village, Young People's Miss. Soc., J. H. Smith tr., 35,00; do., mon. con. 15,00; do., Sab. School Miss. Soc. 5,00,	55,00
Raynham, ch., Godfrey Robinson tr.,	26,82
New Bedford, William St. ch., L. G. Hewins tr., to cons. Benjamin Durfee L. M.,	100,00
Fall River, 1st ch., to cons. Laura H. Lovell, Mrs. V. R. Hotchkiss, J. E. Dawley, Jr., Job B. French and Edward Warren L. M.,	563,00
Randolph, ch., mon. con., 20,00; do., North ch., Fem. Miss. Soc. 22,00,	42,00
Dorchester, 1st ch., to cons. L. M. to be named,	100,23
Framingham, ch., C. S. Whitman tr., to cons. Rev. J. Aldrich L. M., 111,00; do., mon. con. 13,75; do., weekly contributions 20,00,	144,75
Bellingham, ch., (\$2 contributed by Miss Chloe Mann for Assam Orphan School.)	12,60
West Springfield, 2d ch.	53,00
Newton, Gardner Colby, to cons. Mrs. S. Colby and Thomas Edmands L. M.,	200,00
Fitchburg, ch., Mrs. Mary Tufts, to cons. Mrs. Sarah F. Savage L. M.,	100,00
Brookline, ch., for L. M. to be named,	300,00
Chelsea, ch., Southwick Bryant tr., mon. con., to cons. Rev. James N. Sykes L. M.,	100,00
Pittsfield, ch., to cons. Rev. Bradley Miner L. M.,	100,00
Wachusett Asso., L. W. Bradford tr., viz.—Fitchburg, to cons. Rev. Edward Savage L. M., 100,00; Holden, ch., 15,50; S. Gardner 2,00; Templeton, ch., M. M. Gage 2,00; A. J. Lincoln 3,00; S. Johnson 1,00; Rev. J. Woodbury 5,00; West Boylston, ch., J. White 25,00; sundry individuals 8,00. The above,	



with \$38,50 of the donation of Thomas E. Daniels, of Worcester Asso., to cons. Rev. Asaph Merriam L. M.,	161,50
Worcester Asso. viz.—	
Worcester, 1st ch., 173,00; mon. con. 38,00; Polly Daniels 37c.; to cons. Henry E. Washburn and Asa D. Whittemore L. M.; do., Pleasant St. ch., to cons. L. M. to be named, 100,00; Thomas E. Daniels 50,00,	361,37
Berkshire Asso., Becket, ch., for sup. of Rev. Mr. Harris,	12,00
Westfield Asso., viz.—	
Middlefield, ch. 17,75; Whately, ch. 5,46; Russell, ch. 4,25; Blanford, Wealthy A. Lewis 1,00,	23,46
Hampden Co. For. Miss. Soc., C. Frink tr., Cabotville, ch., to cons. L. M. to be named,	100,00
per Rev. O. Tracy, agent of the Union,	663,33
New Marlboro', ch.	7,00
South Braintree, ch. and cong.	20,00
	<u>8349,43</u>

## Rhode Island.

Newport, 1st ch.	50,00
Rhode Island State Convention, V. J. Bates tr., viz.—	
Providence, 1st ch., annual sub., 665,86; do., mon. con. 53,00; do., Fem. For. Miss. Soc., Mrs. Sarah N. Bolles tr., 35,89, to cons. L. M. to be named; do., Henry Marchant, to cons. Isaac W. Marchant L. M., 100,00; do., Rev. F. Wayland, to cons. Miss Ann E. Wayland and Mrs. Sarah W. Cushing L. M., 200,00,	1054,75
do., Pine St. ch.	38,04
do., 3d ch., Fem. For. Miss. Soc., Miss Phebe Jackson tr., for sup. of Rev. J. Wade, and to cons. Mrs. T. C. Jameson L. M.,	100,00
do., 4th ch., Gorham Thurber tr., to cons. Phillip W. Martin L. M.,	100,00
do., 9th ch., Samuel Mason tr., mon. con.,	6,00
Warwick and Coventry, ch., mon. con., 27,25; do., sub. 60,25, which with 12,50 of donation of 1st ch., Providence, to cons. Rev. George A. Willard L. M.,	87,50
Valley Falls, ch., Amos Babcock tr.,	50,00
	<u>1436,29</u>
	<u>1486,29</u>

## Connecticut.

Hartford, "a lady"	10,00
New London, 1st ch., W. P. Benjamin tr., (of which \$100 is to cons. Rev. J. S. Swan L. M.,) 150,00; do., Sab. sch'l, to be expended by Dr. Judson for heathen children, 25,00,	175,00
do., 2d ch., to cons. Jason Beckwith L. M.,	100,00
Brookfield, 1st ch.	6,00
Suffield, ch.	100,00
Connecticut State Convention, W. Griswold tr., viz.—	
Essex, ch., to cons. L. M. to be named, 200,00; Bridgeport, ch., to cons. Ezra Silliman L. M., 102,00; Deep River, ch., to cons. John C. Rogers L. M., 108,54; sundries 4,00; per Rev. O. Tracy, agent of the Union,	414,54
	<u>805,54</u>

## New York.

Milo, 2d ch., for L. M. to be named,	100,00
New York city, Luke Barker, to cons. him L. M.,	100,00
do. do. do., North ch.	35,00
do. do. do., Union ch.	12,00
do. do. do., German, 1st ch.	2,00
do. do. do., 1st ch., (of which \$500 is for sup. of Dr. Devan and \$100 for a colporteur under direction of Mr. Dean, of Hongkong,) to cons. Amelia M. Cone, Emma E. Clark, Mrs. Catharine Thomas, Solomon S. Relyea, Mrs. Sarah Wyckoff, Thomas Wallace and William Daniels L. M.,	700,00
do. do. do., 6th St. ch., J. H. Fowler tr., to cons. Rev. John T. Seeley and George H. Gilman L. M.,	250,00
do. do. do., Berean ch., Samuel Chappell tr.,	150,00
do. do. do., Stanton St. Young Men's Miss. Soc., E. Griffin tr.,	200,00
do. do. do., Tabernacle ch., viz.—	
Wm. Colgate 400,00; do., Young Men's Miss. Soc. 300,00; do., Fem. Miss. Soc. 165,07; to cons. Samuel Colgate L. M., and others to be named,	865,07
do. do. do., South ch.	115,22
	<u>2429,29</u>
Deposit, ch. and cong.	11,00
St. Lawrence Bap. Miss. Convention, per J. C. Lewis,	20,00
Otsego Asso., E. Herrington tr., to cons. Rev. Joseph B. Pixley L. M.,	111,36
North Bay 3,60; Mrs. Z. Lamphier 38c.; Jabez Brown 3,00; Franklinville 5,00,	11,98
Broome and Tioga Asso., J. E. Stedman tr., 17,00; Union Village 9,00,	26,00

Worcester Asso., J. Hayden tr., 52,76  
 Franklin Asso., W. Stilson tr., to cons. Rev. J. N. Adams L. M., 144,80; do., N. Stilson 107,00, to cons. Mrs. Sophia Stilson L. M., 251,80  
 Oneida Asso., E. Palmer tr., viz. — Whitesboro', ch. 108,21, to cons. W. H. Lane L. M.; Utica, Bleeker St. ch. 108,27, to cons. Asa Shelden L. M.; Annsville 5,00; Trenton, 1st ch. 15,00; Trenton Falls 13,25; Utica, Broad St. ch. 65,19; Remsen, 2d ch. 9,75; Carrville 22,75; Oneida Depot 8,00; Westmoreland, 2d ch. 20,00; Rome, ch. 50,00; Vernon, ch. 50,00; Marcy, Berean ch. 3,22; Rev. R. Z. Williams 2,00; Benj. J. Warren 7,00; Mr. Yale 2,00; Charles Higby and family 10,00; Semi-annual col. 7,31; col. at mass meeting 19,00; Richard Armstrong 1,00; Miss Sally Whipple 50c.; to cons. Rev. Caleb Reed, Rev. Denison Alcott and Rev. Leland J. Huntley L. M., 527,45  
 Cortlandt Asso., A. Graves tr., viz. — Homer, ch. 35,00; do., mon. con. 41,00; do., Rev. A. Bennett 50,00, to cons. Rev. Reuben Morey L. M.; Homer and Cortlandtville, Juv. Miss. Soc. 39,45; Miss. Soc. in Cortlandt Academy 25,00; Cortlandtville 24,80; Dryden 8,78; McGrawsville 25,62; do., Juv. Miss. Soc. 10,07; Fabius and Truxton 12,00; Lansing and Groton 8,25; McLean 24,00; Truxton 48,10; Virgil Village 5,10; Rev. P. Lyon, for the Kemmees 75c.; two individuals 62c.; col. at semi-annual meeting 2,94; Groton, ch. 40,00; balance due from the Asso. last year 8,88; to cons. Rev. S. S. Day, Rev. P. Lyon and Rev. E. D. Reed L. M., 410,36  
 Madison Asso., W. Coolidge tr., viz. — Madison, ch. 100,00, to cons. Salmon Brigham L. M.; Hamilton, 1st ch., to cons. Rev. Daniel Haskell and Mrs. Betsey Payne L. M., 200,00; Seminary Hill, (of which \$17,30 is from Soc. of Inquiry,) to

cons. Seneca B. Burdard L. M., 105,00; Fenner 9,00; Nelson, 2d ch. 5,62; Morrisville, ch. 31,48; do., Fem. Miss. Soc. 9,52; Delphi, ch. 15,00; Lenox, ch. 20,50; Stockbridge 10,00; Cazenovia Village 93,56; Lebanon 7,25; Eaton, 2d ch. 42,25; col. after sermon 13,18; to cons. Elisha Litchfield and Rev. J. J. Teeple L. M., 662,36  
 Oswego Asso., D. Harmon tr., to cons. Rev. David Foot L. M., 100,00; Oswego, ch. to cons. Rev. Isaac Butterfield L. M., 100,00, 200,00  
 Onondaga Asso., A. T. Holmes tr., viz. — Elbridge, ch. and soc. 213,00, which with \$100 forwarded by this Asso. in February, cons. Mrs. Hannah Munn, Samuel Brown and Isaac Hill L. M.; Syracuse, 1st ch., to cons. Rev. N. Camp L. M., 103,25; Fabius, ch. 43,50; Canton, ch. 3,22; Manlius and Sullivan, ch. 11,00; Fayetteville, ch. 15,00; Tully, ch. 4,00; Rev. Ira Bennett 5,00; Baldwinsville 8,12; Clay, ch. 3,00, which, with the above balances, to cons. Rev. Alfred Pinney L. M., 409,09  
 New Woodstock, "sisters" 1,00; Mrs. Sarah T. Edwards 1,00; Miss Mercy F. Edwards 1,00; A. Gillett 25c.; Rev. J. H. Gowen 1,00; Almira Cole 3,00; Hannah Cole 10,00; George Foster 2,00; Mrs. B. D. Badger 5,00; Mrs. Deborah Hicks 15,00, 39,25  
 per Rev. Alfred Bennett, agent of the Union, — 2702,41  
 Hector, Peach Orchard, ch. 15,00  
 Harmony Asso., friends in Clymer 5,32; Ontario Asso., Thomas Atley tr., to cons. Rev. D. W. Litchfield, Rev. A. S. Kneeland and Rev. N. Baker L. M., 316,62; do., Bethel, ch., to cons. Rev. H. Miner L. M., 100,00, 421,94  
 Orleans Asso., Yates, ch., to cons. Rev. William Rhees L. M., 100,00  
 Wayne Asso., James McCarn tr., to cons. Rev. J. B. Vrooman L. M., 101,31; Macedon, V. Perry 5,00, 106,31  
 Black River Miss. Soc., N. Van Ness tr., to

cons. Rev. E. Sawyer	
L. M., 126,79; Adams,	
ch. 50,00; A. Shelden	
50,00; to cons. Rev.	
Thomas Bright L. M.,	226,79
Bristol, Rev. S. Goodale	5,00
per Rev. S. M. Osgood,	
agent of the Union,	860,04
Wheatfield and Pendleton, ch.	13,00
Staten Island, Port Richmond,	
North ch.	42,10
Chenango Asso., Norwich, ch.	
170,00; do., Young People's	
Miss. Soc. 30,00; to cons.	
Charles York L. M., and one	
to be named, per Rev. A. Ben-	
nett, agent of the Union,	200,00
Brooklyn, Pierrepont St. ch.,	
John Spier tr., ("of which \$120	
is for sup. of native preacher	
on Long Island, China, to be	
selected by Rev. Mr. Dean;")	
to cons. James Burt, Adam T.	
Tiebout, John Barter and Pal-	
mer Townsend L. M.,	500,00
	6892,84

## New Jersey.

Marlton, ch., a few friends,	10,00
New Jersey State Convention,	
P. P. Runyan tr., viz.—Somer-	
ville, ch., "a new year's offer-	
ing." 67,00; do., Penny-a-week	
Soc., 33,00; to cons. J. V. D.	
Kelly L. M.,	100,00
Greenwich, Jacob Flannagan,	
per Rev. G. S. Webb, agent of	
the Union,	2,50
Hoboken, ch.	15,00
Newark, 1st ch., to cons. Mrs.	
Hannah Maria Wilson L. M.,	
by her husband,	170,00
	297,50

## Pennsylvania.

Philadelphia, 1st ch., Fem. Miss.	
Soc., Mary Hallman tr., "the	
seventeenth instalment for a	
Bur. boy, R. B. Semple, 25,00;	
the 17th do. for a Karen girl,	
Georgiana Boardman, 25,00;	
the fourth instalment for an	
African boy, Park H. Cassa-	
dy, from the Schuylkill branch	
of the 1st ch., including colls.	
at mon. con., 27,94; the first	
instalment for sup. of a child	
in Orphan Inst. at Nowgong,	
from the Karen Ed. Soc.	
25,00; for general purposes	
69,53,"	172,50
do., 3d ch.	35,56
do., 2d Southwark ch.	30,00
Minersville, ch.	13,00
Willistown, ch.	17,00
Holmesburgh, Rev. Tho-	
mas Roberts, to cons.	
him L. M.,	100,00
Ballagomingo, ch.	24,75
per Rev. G. S. Webb,	
agent of the Union,	220,31
Slateford, Samuel Taylor,	10,00
Duncansville, ch. 13,35; Mrs.	
Mary Ike, 5,00; Pottsville	
and Belmont, ch. 13,00; Hat-	
boro', ch. 12,25; Great Valley,	

ch., to cons. James F. Brown	
L. M., 100,00; Washington,	
ch. 30,00; Chester, J. P. Cro-	
zier, for L. M. to be named,	
100,00; Marcus Hook, ch.	
20,00; Milesburg, ch. 5,00;	
Holidaysburg, ch. 5,00; New	
Britain, ch. 13,00; Ridley,	
ch. 1,15; Reading, ch. and	
Sab. school, 23,67; Hilltown,	
Rachel Morris, 5,00; Blockley,	
ch., to cons. Rev. J. Baker	
L. M., 100,00; per Rev. B. R.	
Loxley,	446,42
Brownsville, Sew. Soc. 6,00;	
Freeport, ch. 1,00; Pittsburg,	
Grant-st. ch., for sup. of two	
Karen children, 30,00; Beaver	
Asso. 6,74; Sharon, ch. 1,74;	
Salem, ch. 5,05; French	
Creek, Asso. 16,47; Erie, ch.	
3,75; Georgetown, ch. 1,25;	
Randolph, ch. 53c; L. Mose-	
ly 50c.; coll. by Rev. F. Kid-	
der in churches of French	
Creek Asso. 61,24, to cons.	
L. M. to be named; per Rev.	
J. Stevens, agent of the	
Union,	134,27
	953,50

## Florida.

Miss Martha Price, for the Karen	
Miss.,	6 00

## Kentucky.

Boone Co., J. Dinsmore, 2,00;	
Covington Inst., mon. con.	
5,00; per Rev. J. Stevens,	
agent of the Union,	7,00
Louisville, Rev. F. Augustus	
Willard	100,00
	107,00

## Ohio.

Lima, ch.	16,00
Ohio Bap. F. M. and Bib.	
Soc., J. B. Wheaton tr.	
as follows:	
Columbus Asso., viz.—	
Ann. coll. 13,50; Gran-	
ville, Sab. school, 3,25;	
Carr 50c; Columbus,	
ch. 45,32; Johnston,	
ch. 1,62; Alexandria,	
ch., H. Canfield 1,00,	65,19
Cesar's Creek Asso., T.	
D. Neal tr., viz.—Sun-	
dries 25,00; Center-	
ville, ch. 3,50; Miami,	
ch. 7,00; Washington,	
ch. 2,75; do., J. A. O.	
Yeomans 11c.	38,36
East Fork Asso., viz.—	
Ann. col. 20,76; Wal-	
nut Hills, Rev. J. Lyon	
5,00; New Richmond,	
ch. 5,00; Cheviot, ch.	
38,00; Perrintown, ch.	
14,10; Georgetown, ch.	
4,00,	86,86
Coshocton Asso., viz.—	
Ann. coll. 3,75; Clark	
tp. ch., Rev. B. White	
1,50; do., 2d ch 1,50;	



Crooked Run, ch. 1,50, 8,55  
 Geauga Asso., viz.—Ann. coll. 4,68; Chester, ch. 2,00; Kirtland, ch. 1,50, 8,18  
 Grand River Asso., viz.—Coll. 20,27; two sisters 1,00; Ashtabula, ch. 5,75; Conneaut, ch. 80c.; Geneva, ch. 3,50; Jefferson, ch. 2,00; Kingsville, ch. 22,00; Madison, ch. 30,51; Sheffield 1,08, 86,91  
 Huron Asso., viz.—Berlin, ch. 3,25; Mrs. Cobb 25c.; Norwalk, Mrs. Morse and others 6,50; Auburn, ch. 8,00; Ripley, S. Jones 1,00, 19,00  
 Lorain Asso., viz.—Ann. coll. 17,91; A. Cougar 10,00; Avon, ch. 12,12; do., Fem. Benev. Soc. 12,20; Brownhelm 5,00; Grafton 75c.; Huntington, ch. 1,75; C. R. Sage 3,00; Rochester, ch. 1,00; Wellington, Fem. Soc. 28,71, 92,44  
 Maumee Asso., viz.—Ann. coll. 9,13; Perrysburg, Rev. H. C. Skinner 5,00; 14,13  
 Mad River Asso., viz.—Stanton, ch. 20,00; West Jefferson, J. B. Sutton 50c.; Sugar Creek 1,00; E. F. Yeomans 1,00; Troy, ch. 6,00; New Carlisle, ch. 8,00, 35,50  
 Mohecan Asso., viz.—Monroe, ch. 1,25  
 Meigs Creek Asso., viz.—Ann. coll. 14,18; Brookfield, ch. 12,37; Bristol, ch. 1,55; McConnellsville, ch. 4,00; Marietta, ch. 18,28; Lowell, ch. 60c.; Little Muskingum, ch. 20,00; Good Hope, ch. 1,06; do., Sab. school, 81c., 72,85  
 Miami Asso., viz.—Ann. coll. 20,62; Mr. Lord 1,00; Oxford, E. Lane 30,00; Cincinnati, Soule chapel, Rev. E. W. Sehon 2,00; do., 9th-st. ch. 71,57; Mr. Langtry's infant school 10,00; do., 1st ch. 30,65; Sab. school, 21,00; 5th-st. ch. 6,49; do., Walnut-st. ch. 39,32; Dayton, ch. 78,04; friends 10,00; S. S. Juv. Miss. Soc., for Assam Orphan Inst. 36,40; Lebanon, ch. 50,00; Sab. school, for Assam Orphan Inst., 15,00; Middletown, ch. 6,65; Lockland, ch. 3,50; Muddy Creek, ch. 3,50; Franklin, ch. 10,20; Hamilton, ch. 7,60, 454,14  
 Mt. Vernon Asso. 53,25

Ohio Asso., viz.—Centreville, ch. 2,00; Ebenezzer, ch. 2,00; Quaker Bottom, Thomas Gardner 50,00; Jackson, R. Harding 50c., 54,50  
 Strait Creek Asso., viz.—Ann. coll. 6,57; Greenfield, Rice Vass 5,00; Rainsboro', Rev. E. Frey 1,00; Hillsboro', ch. 4,00; West Union, A. McCornick 4,00, 20,57  
 Portage Asso., viz.—Ann. coll. 5,40; Mt. Union, ch. & soc. 1,87; Salem, 2d ch., for Tavoy Miss., 3,02; Sab. school, 40c.; little girl 12c.; Fem. Soc. 13,00; Streetsboro' 11,50; Sab. sch. 3,46; Fem. Soc. 12,00; Garrettsville, ch. 5,30; Sab. sch. 84c.; Hiram and Troy, ch. 4,22; Aurora, ch. 12,64; J. McC. 5,00; Bedford, ch. 6,00; Sab. sch. 37c.; Fem. Soc. 1,50; Mantua, ch. 1,92; Twinesburg, ch. &c. 7,01, 95,57  
 Rocky River Asso., viz.—Coll. 41,20; Bath, ch. 8,10; Columbia, ch. and soc. 23,25; Euclid, ch. and soc. 27,79; Medina, ch. 5,15; Mrs. Pattison, 1,85; Liverpool, ch. 28,31; Royalton, ch. 16,77; Westfield, 4,31; Seville Benev. Soc. 8,10; Cleaveland, H. Alger 10,00, 174,83  
 Scioto Asso., viz.—Ann. coll. 7,00; Walnut Creek ch. 6,31, 13,31  
 Trumbull Asso., viz.—Ann. coll. 14,51; Hubbard ch. 1,57; Mecca, ch. 16,00, 32,08  
 Wills Creek Asso., viz.—Coll. 4,50; Salt Creek, ch. 4,00; Concord, ch. 7,00; Washington tp., Rev. William Mears and others 4,00, 19,50  
 Wooster Asso., viz.—Ann. coll. 14,10; Massilon, ch. 10,50; East Union 4,50; Salem, 1st ch. 15,00, 47,40  
 Achor, ch. 15,70; Putnam Co., Rev. Ulrich Steiner 2,00; Little Mill Creek, H. Saunders 1,00; Hannah B. Chester 50c., 19,20  
 To cons. L. M. to be named, per Rev. J. Stevens, agent of the Union, —1513,57  
 —1529,57

Indiana.

Manchester, S. Weeks 5,00; Mrs. Martha Weeks 5,00; Franklin, ch. 4,20; Madison, ch. 12,50; S. S. Gillett 5,00;

Lafayette, ch. 2,50; Economy, ch. 5,18; Pembleton, James Thomas 2,00; Lagrange Co., Johnson, ch. 5,00; Greensburg, Rev. J. Currier and wife 10,00; per Rev. J. Stevens, agent of the Union, 56,38	
Lawrenceburg, ch., mon. con. 41,00; Ebenezer, ch. 16,50; Manchester, ch. 5,00; Rising Sun, Frances Burr 1,00, 63,50	
Lafayette, ch., mon. con., 8,75; James Brown 50c.; two children 22c.; New Winchester, ch., Moses Cavert 1,00; Rhoda Cavert 50c.; Martha A. Cavert 50c.; David Higgins 50c.; John Bush 50c.; Daniel Yunett 25c.; Martha Reynerson 25c.; a Baptist brother 10,00; Bellville, ch. 1,51; S. B. Barker 1,00; New Friendship, ch. 1,40; Mr. Barker's two children 10c.; Stilesville, ch. 6,25; Grafton Whitaker 10c.; Mrs. Margaret Whitaker 25c.; Harvey Gibbons 50c.; Martinsville, ch. 2,90; White River, John Hodge 1,00; Little Mount, Rev. John Mugg 95c.; William Evans 75c.; Taylor Hancock 37c.; John T. Evans and others 95c.; T. Gibbins 50c.; Vernal, ch. 4,15; two sons of I. Sanders 20c.; Bethel, Lewis Coffey 1,00; Luther Coffey 50c.; Jonathan Allen 1,00; Wilson Coffey 75c.; Mrs. Malena Coffey 10c.; Mrs. Hannah Coffey 30c.; Rev. Reuben Coffey 50c.; Miss M. Coffey 25c.; Miss M. C. Coffey 25c.; Mary J. Coffey 25c.; Mrs. H. E. Coffey 25c.; Mrs. Polly Coffey 25c.; Macedonia, ch. John Mills, Jr. 50c.; Anderson B. Mills 50c.; Mrs. Jane Mills 10c.; New Salem, ch. 80c.; Rev. J. Beeman 25c.; Mill Creek, ch. 2,54; Pleasant Mayfield 50c.; David Evans 10c.; New Providence 1,40; O. Owen 25c.; Henry Hunter 50c.; Bethel 91c.; Green Castle, ch. 5,10; mon. con. 1,90; Crawfordsville 3,85; per Rev. S. G. Miner, agent of the Union, 71,65	
	—191,53

## Illinois.

A friend	5,00
Decatur, Rev. Burton Carpenter 7,00; Mrs. Sarah Carpenter 3,00; Thomas H. Read 1,00; Mrs. Elizabeth Read 1,00; Mrs. Rhoda Allen 1,00; D. S. Allen 50c.; S. C. Allen 25c.; individuals 4,25; Juv. Sew. Soc., for Assam Orphan Inst., 2,00, 20,00	
Elgin, ch., E. Sanford, 1,75; George Hull 1,50; Mrs. Hull 1,00, 4,25	
Blackberry, Mr. Hanchet	3,00
Springfield General Asso., W.	

W. Watson tr., to cons. Rev. Jed. Sweet L. M., 100,00	
Lyndon, 1st ch. 10,00	
do., Rev. H. Cosmer 2,00; Carrolton, ch. 17,75; Shoal Creek, Miss R. Blakeman 1,75; per Rev. J. Stevens, agent of the Union, 21,50	
	—163,75

## Michigan.

Medina, ch. 4,50; For. Miss. Soc. 11,50; E. Daniels 5,00; J. Hagaman 5,00; D. Smith 2,00; Mrs. M. Daniels 1,00, 29,00	
Michigan State Conv., C. Van Hasen tr., per M. Allen, State agent, viz.—Clenton, ch., mon. con. 5,77; Rev. J. Booth 10,00; Mrs. J. A. Booth 2,00; R. R. Powell 2,00; Mrs. E. M. Lautoretta 6,00; Plymouth, W. H. Handford, for Dr. Judson, 50c.; Ypsilanti, C. R. Pattison 25c.; Z. E. Easton 1,50; Mrs. C. Sampson 50c.; Mrs. C. D. Lay 1,00; Miss E. Churchill 1,00; Miss R. Churchill 1,00; J. Camp 50c.; Mrs. A. Hawkins 50c.; Mrs. R. Farr 50c.; Saline, F. A. Fellows 1,00; J. Port 2,00; Adrian, D. B. Treat 5,00; Farmington, Rev. A. W. Baker and wife 5,00; W. Lambert 1,00; Brooklyn, ch., mon. con., 7,68; Kalamazoo, ch., mon. con., 4,00; Kalamazoo Asso., coll. 5,36; Wayne Asso. 9,09; Hillsdale Asso. 3,37; Battle Creek, Rev. G. V. Tenbrook 1,00; Miss M. Harwood 50c.; Fairfield, W. Tenbrook and wife 3,50; Rev. E. Hodge 1,00; Miss A. Hodge 25c.; R. C. Basto 25c.; D. Quick 1,00; A. K. Porter 1,00; H. S. Russell 1,00; Mrs. M. Knapp 1,00; Miss Mary Ann Tenbrook 50c.; Jackson, B. G. Mosher 5,00; Litchfield, ch., for China Miss 3,10; Detroit, G. W. Harris 3,00; Redford, W. Hartsaugh 1,00; Somerset, Rev. D. Hendee 1,00; friends 38c.; to cons. Rev. T. Z. R. Jones L. M. 101,00	
	—130,00

## Wisconsin.

Exeter, Rev. Wm. Stilwell	2,50
Iowa.	
Keokuk, ch.	3,70

## Canada.

St. Catharine, viz.—Benjamin Shenston 1,00; Maria Yale 1,00; David Cumson 50c.; A. Clyde 50c.; S. Eaton 1,00; G. Havens 1,00; H. Grey 25c.; Mary Yale 1,00; E. Rogers 1,00; Elizabeth Mesley 50c.; Delila Sanderson 1,00; Elizabeth Havens, 50c.;	
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M. S. Goodnough 50c.; John Smith 1,18; Jane Brown 25c.; Clarisa Havens 50c.; Aaron Havens 4,00; William Havens 25c.; cash 12c.	16,05
Beamsville, viz.—Jacob Kitchen 100,00; Susanna Singer 1,00; Eliza Cornwall 2,00; Elizabeth Kitchen 75c.; Martin Boughner 50c.; Mary Boughner 50c.; Mahala Boughner 50c.; Abraham Grubb 50c.; Maria Root 50c.; Paul Marlet 1,00; David Teller 1,00; Cynthia Vanatter 1,00; cash 18c.	109,43
Raynham, viz.—Solomon Wardell 2,00; Leonard Seager 1,00; Wm. Jones 50c.; John Kendrick 1,00; Aaron Fessenden 1,00; I. P. Smith 1,00; Sarah Vanloon 2,00,	8,50
Blenham, coll.	5,43
Scotland, cash	2,18
Waterford, viz.—Jacob Walroth 2,00; cash 1,75,	3,75
Brantford, viz.—Jane McMichael 2,00; Mrs. Clark 3,00; coll. 5,83,	10,83
do., 2d ch., Francis Pickle 2,00; Hartford, cash 1,50,	3,50
Ancaster, viz.—A. Undershut 1,00; S. Crandall 25c.; A. Kitchen 50c.; A. Drake 1,00; Peter Burke 50c.; Henry Boughner 1,00; Peter Van Syckle 1,50; John Drake 1,00; Phillip Stenabough 1,00; Henry Drake 50c.; Mary Kitchen 50c.; Eliza Drake 25c.; cash 1,25,	10,25
Beverly, viz.—James Lemon 1,00; I. C. Lemon 50c.; Salome Lemon 50c.	2,00
St. George, viz.—Wm. Rosebrough 1,50; W. Rosebrough 50c.; E. Rosebrough 1,00; Barbary Rosebrough 50c.; Aaron Patten 5,00; Sophia Patten 1,00; Margaret Pembleton 25c.; Alfred Kitchen 1,00; I. B. Kitchen 1,00; Martha Buckbury 1,00; Isaac Howell 3,00; E. Kitchen 1,00; N. E. Manwarring 5,00; I. Rosebrough 1,50; George Patten 2,00; Amos Pembleton 1,00; Elizabeth Crandall 1,00; Laban Crandall 1,00; I. D. Carpenter 5,00,	33,25
Townsend, 1st ch., Moses Barber,	100,00
Charlottesville, viz.—A. Smith 50c.; F. Lamport 50c.; cash 1,87,	2,87
Lowth, Solomon Secord 3,00; Henry Harris 50c.; Elizabeth Foster 1,00; cash 38c.	4,88
Queenstown, John I. Brown 1,00; Almira Brown 1,00; cash 50c.	2,50
per Rev. S. T. Griswold, agent of the Union,	— 315,42

Siam.

Bangkok, Rev. E. N. Jencks 25,00

\* Africa.

Cape Town, J. Lawton, per Rev. J. H. Vinton,	24,20
	<u>\$24351,17</u>

## Legacies.

Springfield, N. J., Ann S. Logan, per Rev. G. S. Webb, agent of the Union,	200,00
Topsham, Me., "A deceased friend," in part, to cons. Mrs. Jane M. Gillpatrick L. M., and for sup. of a native Karen preacher,	100,00
New York, Mrs. Ann Palmer, per Rev. A. Bennett, agent of the Union,	10,00
Haverhill, Ms., Mary Ayer, per Richard H. Ayer executor, viz.—for West African Miss. 100 00; for Burman Miss. 100,00,	200,00
Philadelphia, Pa., Mrs. Priscilla Wood, per Mrs. Mary Hallman tr. of Fem. Miss. Soc of 1st ch. Philadelphia, for the Bur. Miss.	300,00
Less collateral inheritance tax	7,50
	<u>292,50</u>
Cambridge, Ms., Mrs. Eunice Nichols, per Edward Mansfield executor,	1000,00
Sugar Creek, Ohio, Charles Sexton, Henry Boughner executor, per Rev. J. Stevens, agent of the Union,	292,00
do., Sybil Kelley, per do.	18,72
Suffield, Ct., Betsey Loomis, per Gamaliel Fowler executor, for German Miss., (in part.)	200,00
Claremont, N. H., Deborah Bond, per George Bond executor,	400,00
	<u>2713,22</u>
	<u>\$27064,39</u>
Total from April 1, 1847, to March 31, 1848,	\$85,894,42.
The Treasurer also acknowledges the receipt of the following sums, viz.—	
From the Am. and For. Bible Society, to aid in printing and circulating the Scriptures in China,	1000,00
Karen Scriptures,	1000,00
Peguan "	1000,00
	<u>3000,00</u>
From the Am. Tract Society, for publication of Tracts in Germany,	500,00
France,	200,00
Siam,	300,00
China,	400,00
	<u>1400,00</u>
	<u>\$4400,00</u>









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